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An Easter Lesson
by Charles Fillmore

Easter Never-Ending
by Zelia M. Walters

MAGAZINE DEVOTED TO CHRISTIAN HEALING

In the name and through the power of Jesus Christ I am resurrected into newness of life. It is not I, but "the Father abiding in me doeth his works."

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
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An Easter Lesson

By CHARLES FILLMORE

IT IS PLAINLY TAUGHT in the Bible that God created a spiritual, undying man; that death came into the world through transgression of the law, called sin; that sin was the work of one man, and that sin would be overcome by one man. "As in Adam all die so also in Christ shall all be made alive." Jesus Christ is the fulfillment of that promise.

The race has so long existed in the negative conditions that bring sickness and death that it is very difficult to convince men that they can live forever in their bodies. They have been taught that death is natural, that death is part of the scheme of life, that through death we progress to better conditions. This negative teaching has been a part of the race thought so long that death has been accepted as the necessary end of existence. But such is not the teaching of Christianity, or of modern science.

Science is proving that certain forms of life can be made to live indefinitely. Experiments lead to the conclusion that the cell of which all forms of life are composed has within it the elements of continuous life. If your stomach were left alone by your mind, it would continually rebuild the wear occasioned by the process of digestion. Every organ of the body is constantly renewing itself through the inflow of an unseen force called mind or life or Spirit.

We should be continually renewing and spiritualizing our body, but we are not doing so, because of our lack of faith in our possibilities as offspring of self-existent life. We find it hard to believe that the renewing and spiritualizing of the body can be accomplished, yet the history of the Hebrew race considered as an allegory shows that this is possible. A

great people was brought forth and dedicated to the demonstration of this possibility.

We look upon the wanderings of the Children of Israel in the wilderness as typical of our wanderings through materiality and ignorance on our way to the Promised Land—but we have always put the Promised Land away off somewhere in heaven. The teaching of Jesus is that we can demonstrate over all the ills of the flesh, all the discords and inharmonies of the flesh, and finally overcome death as He did.

THE LESSON OF EASTER is to convince us that one man demonstrated what has been taught throughout the centuries in the religion of Christianity. Jesus evidently did not know in the beginning of His life that He was to make this great demonstration. He was a carpenter and worked with Joseph, but for thirty years He must have been growing in spiritual power. In meditation He doubtless caught glimpses of the great truth, and it dawned upon Him that He was the man who had been selected, or that through His own demonstration He had attained the ability to overcome the negative error thoughts, the sins that were tearing down the bodies of the whole race, and that He had the power to gain complete mastery over that human weakness called death.

When Jesus received the illumination and stepped forth as a teacher, He found it very difficult to impress upon others that He was anything more than one of the common people. He claimed immortality, He claimed that He was the Messiah they had been looking for, and they said: "This is ridiculous. We know this man. He is Jesus, the son of Mary and Joseph. We know Him and His brothers and His sisters. We have been brought up with Him. It is absurd to think that a man can step right out of the common herd and become the Christ."

It is an adage that a great man is not without honor except in his own country. From the physical

viewpoint we are part of the common people and we will not concede that one of our number can by any possibility become divine. The Scriptures plainly teach that Jesus' own followers did not believe His claims that He was divine. They admitted that He was a great teacher. He taught truths that they accepted in the abstract, but they were not ready to concede that one of their number had attained the demonstration of Truth. In a sort of wonderment Jesus' disciples followed Him, but they had not grasped the underlying truths that He was teaching—that the body is the temple of the living God, and that He could lay it down or take it up; that He was going to make a demonstration over death that would satisfy not only them but the whole world; that when He was ready He was going up to Jerusalem, to be crucified there. Christian metaphysicians see symbology in all this, but it actually took place.

JESUS CHRIST KNEW that He must demonstrate over death and that He must prepare for that test. He told all His friends that He was going to accomplish this thing, but they were incredulous. Peter attempted to dissuade Jesus from His announced purpose of going to Jerusalem to be crucified, but Jesus would not be swerved from His course. We often think that if Jesus would only come now and make a demonstration over death, we should all believe. Probably only a handful of us would accept Him if He came among us today and made such a demonstration. The newspapers would say it was a fake, a trick. The scribes and the Pharisees and the doubters reported that the soldiers were paid to open the tomb and let Jesus escape. Incredulity exists today. That is the reason why the demonstration of eternal life is so difficult. That is the reason why after two thousand years the world at large is not convinced that it is possible for man to be raised out of the thought that death is inescapable. Even after Jesus demonstrated the resur-

rection, the disciples found it hard to believe Him.

A woman was the first person to come to Jesus' tomb after His resurrection. Women are more receptive to Truth than men. Women have more spirituality and faith than men, but if today a man died who had claimed that he would resurrect his body on a certain day, it is doubtful whether even the women would go to the tomb to see that resurrection. Mary and the other women did not go to the tomb of Jesus expecting Him to be there alive. They did not expect to see Him come out of the tomb; on the contrary they had spices and herbs for the embalming of His body. The body was not there and they began to inquire about it. The angel told them, "He is risen"; but they could not believe it, and they looked into the tomb. There were the grave clothes, but the body of Jesus was gone. The disciples, when told that Jesus had risen, were skeptical. We are told that Jesus walked with two of them on the way to Emmaus and explained the Scriptures to them. After a time they recognized Him; then He disappeared from their mind.

SHORTLY AFTER THE INCIDENT at Emmaus Jesus appeared again to the eleven, and to prove to them that He had the same body that He had had before His resurrection, He ate a piece of broiled fish. After that He disappeared again. All this would be thought "spooky" in our day, and we cannot blame the disciples for being "affrighted."

Followers of Jesus do not understand the difference between the astral or ghostly body of the dead and the resurrected body of Jesus. There is a difference made by the mental power of the individual and the way he thinks about life, soul, spirit, and matter. If we believe that our body is the temple of the living God, we shall follow Jesus in the resurrection.

Why are we not resurrecting our body? Why are we giving them up to disintegration? Sin is the cause of death; then it must be that through the elimination

of sin we shall come into eternal life and save our body from the disintegrating effects of death. In fact we all are striving for the resurrection of the body when we try to overcome its oncreeping feebleness. But our efforts are material instead of spiritual. We should remember that "it is the spirit that giveth life; the flesh profiteth nothing." We try in many ways to renew the life supply within us. Some very absurd methods have been advocated by so-called scientists to perpetuate man's life, to make him healthier, wealthier, happier. We all want more life, more happiness, more good. And we can have everything we want if we comply with the divine law as Jesus did. Our body is composed of elements that are essentially perfect. We have not understood the law of harmony and have therefore thrown these primal elements out of adjustment. By our thoughts we are continually moving the cells of our body. The original impetus is given by the conscious mind, hence we must regulate our thinking to the end that harmony be set up in the cellular life through the whole organism.

IT IS VERY EVIDENT that Jesus Christ understood the science of righteous thinking. We hate our enemies and have bodily disorders as a result. Jesus said, "Love your enemies." This is but one of many laws of mind activity that Jesus carried out in His life. We must first follow Jesus in controlling our thoughts; then we shall be able to follow Him in the resurrection.

Jesus controlled His thoughts by harmonizing them, by continually thinking constructively, by continually bringing into action in His conscious mind all the mental factors that lead to the new life, to the understanding of what life is. We know that our body is destroyed by discord, by fever, and by other inharmonies. Fever is but a clashing of the cells of the organism, a tearing down process; but back of fever are harsh error thoughts. We can trace every ill to some thought. We must eliminate these

sinning thoughts. The sinning thought is the thought that fails to measure up to the high calling; it is not a true thought. We have limited our ideas to a small realm. We have thought that sin covered only the transgressions of the moral man. But I assure you that sin becomes visible in the physical; hence we should look for a physical resurrection after we have crucified the carnal mind.

JESUS CHRIST LAID great stress upon the power of the word. The word has two activities: One is that of the still small voice in the silence, and the other is that of the "loud voice" that was used by Jesus when He raised Lazarus from the dead. In the beginning, "God said, Let there be . . ." And there was. We are the offspring of God, and our words have power proportionate to our realization for our indwelling spiritual kingdom. In the world today there is ample evidence of the power of words to heal, to make people happy. If you would recognize that power and increase it and apply it in all your thoughts and acts, the impetus given to your spoken thought would produce a body so constructed, so harmonized that it would renew itself and never would go to the grave. Jesus Christ did a work of that sort. He said that a man should be held accountable for his slightest word. Jesus sent His word to heal people. He said, "If a man keep my word, he shall never see death." What were His words? They were words of life, of peace, of harmony. "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth," but "this is my commandment, that ye love one another." So long as we have destructive thoughts, so long as we war in thought with our neighbor next door or on the other side of the earth, just so long shall we have inharmony, just so long shall we fall short of being true followers of Jesus. We must love, we must forgive, we must harmonize our thoughts under the divine law; then we shall heal and resurrect our body.

Easter Never-Ending

By ZELIA M. WALTERS

LIGHTED BY THE rays of the western sun, a man toiled slowly up a Judean hillside.

"Now," he gasped. "Now. At the top I shall see the city. I know this hill. I mind how once I ran all the way to the top and shouted to my father below me that I could see the golden towers. Now I shall see the city again and then I can lie down and rest. Tomorrow I shall be at home—if my father will receive me. I must remember that he may not. He was ever just, and I have been utterly in the wrong. But when I tell him how I have repented, when he sees my plight, perhaps he will grant me this one grace that I may die at home. If not, I shall die in the streets, another worthless beggar, better dead than cumbering the ways of the living."

His strength would hardly hold out to reach the summit, so slowly, so painfully did he climb. But after each pause for breath he crawled on again. There was no one to help him. He was off the main road, which just now was thronged with travelers. He climbed across a deserted hillside where a few sheep cropped the fresh grass sprung up after the early rains.

Almost at the top he sank to the ground and lay so still that it seemed he might never stir again. But he rallied his failing forces and rose once more. A few steps and he stood on the summit. Most of the day he had been traveling through a narrow valley shut in by hills. Now where he stood he could see in every direction so far that the encircling horizon swam in mist. But in the foreground lay the city. The city of God. The golden city. Home. To a child of Israel the feelings aroused by the first glimpse of Jerusalem after long absence were too poignant for words, even

for thoughts. This wanderer could only stand with arms outstretched, his pain and weariness forgotten as if his spirit had stepped forth from his tormented body. The western sun bathed the towers and walls in glory. The gracious green of the surrounding orchards and fields made a fit frame for the golden splendor.

Not until the sun was gone and all the prospect was gray and chill did the wanderer move. Then he dropped down where he stood and fell into a sleep that was half a swoon.

AT NOON NEXT DAY the wanderer was lingering before a door on a street at the farther side of Jerusalem. Several times he approached with apparent decision, only to draw back without touching the bell rope by which visitors might summon the porter. Once he made as if to go away, but his irresolute step turned back and he stood staring as if his eyes might pierce the stout door and read the secrets within.

The door opened. A man in fine linen robe, with cloak of rich blue wool, stepped out, attended by a servant. The wanderer made as if to cover his face. Then he took his hands down and stood erect, his hollow eyes upon the man's face.

"Give the beggar a coin, Ammi," the man directed his servant.

"Thanks to you, Master Johanan," said the wanderer.

At the sound of the voice the man turned back. He went close to the wanderer and stared into his eyes.

"My son!"

"My father!"

At that word of love the wanderer's strength was spent. He slipped down at his father's feet and lay with his hands clasping the sandals.

"Ammi, call the men. This is my son returned as from the dead. Carry him into the best chamber. Take off these rags and clothe him in linen. God be thanked, my son is found."

AN HOUR LATER, clean and clothed and fed, Maon, son of Johanan, lay upon his bed. His father sat beside him, anxious eyes upon the face that had begun to smooth out its lines of weariness.

"In a little while, my son, you will be well. I have sent for the physician. He will minister to you, and you can rest. With good food and the care of home you will soon be well."

The sick youth waited a moment. Then he said, "My father, it were only weakness to deceive ourselves. I have come home to die, but that should not be grievous to us. I might have died like a lost dog by the wayside. I thank the God of our fathers that I have come back to my own, and that I lie here forgiven, at peace with you. When the dark angel hovers close I shall still thank God for His mercy to me, a sinner."

"The physician is very skillful. He hath ministered to the Roman governor. He will have a cure." But there was no conviction in the old man's voice. He knew the hand of death was already on the youth.

"I say I thank God that I have your forgiveness, your love, this peace," said Maon.

"I, too, I give thanks that this my son, who was lost, is found."

But Johanan rose to pace the floor in sorrow. Ah, it was hard that he must lose him so soon. This son, now purged of his old rebellions, should have remained to carry on the tradition of a glorious name.

"Father, do not grieve," cried the boy's voice.

"Ah, Maon, we must bow unmurmuring to the will of God. But there is this that sharpens my anguish. Had you come but a week earlier you could have had healing—perfect healing that would have restored you as you were when a child. Now it is too late. The Healer is gone. Ah, but God doth indeed lay a heavy burden on His people."

"I COULD HAVE BEEN HEALED?"

"Yes; for Jesus the Christ walked thes

streets. I myself saw Him. I walked in the procession that honored Him, proud to be a follower when the son of David entered into His city. I talked with Him, I touched His hand. I saw Him heal the lame and sick. Oh, merciful God! Why was not my son there to receive this blessing!"

The old man wrung his hands and lifted them aloft with the gesture of one who scattered ashes upon his head.

"But if there was such a healer, where has He gone?"

"He is dead, slain by Rome, but at the behest of His own people, who have thus rejected God's Messiah."

"I heard people talking as I came along. There was the Sabbath hush in the streets, yet there were knots of men who spoke of one who had died. But how comes it? If God sent the Messiah to Israel, how could He let Him be slain by Roman arrogance? The Messiah should abide forever the pledge of God's care for weary Israel."

"That is just what I thought He meant to do. Nay, I heard Him say that very thing. 'The son,' he said, 'abideth for ever.' And yet John, His disciple, only last night as he came from the burial told me that Jesus had said He would go away, but that He would come again and that His Spirit would abide with us forever. I cannot understand. This saying is too deep for me. But I know that Jesus, the compassionate, who had mercy on even the lowest that cried out to Him, lies dead in the tomb with a Roman guard over it to make sure that He will not walk forth. You can see the tomb, my son, if you look from this window. Our garden adjoins the garden of Joseph of Arimathea, and that rock jutting from the hillside is the tomb."

THE SICK YOUTH sat up and looked through the window. Through an opening in the trees he saw the mass of rock jutting from the slope of the garden. Something stirred in his heart.

"You say He certainly healed the sick."

"With my own eyes I have seen it. For whenever He came to Jerusalem or Bethany I waited upon Him and listened to His teaching. For He spake as never man spake before. Such words of grace! Such rough places made plain! I have seen the blind go from His presence, seeing. I have seen the lame rise and walk and leap, their withered limbs whole and firm. I have seen those wasted with fever rise with the glow of health in their faces. I tell you I have seen it. And once the Master supped in my house. He rested in this very room. He was indeed the Messiah of God. And now He is gone and Israel is plunged in darkness again."

Maon still leaned against his pillows and stared out at the gray rock. Over his pallor a dark flush was rising.

"We have called God the merciful," he said. "But if He has done this thing to Israel He is not merciful. If He has dangled this gift before our eyes only to withdraw it when we began to know its worth, He is a cruel tyrant, mocking the groans of His poor creatures here below."

"My son, my son! Hush! You speak blasphemy. We cannot question God. His ways, though inscrutable, are ever just. He doth not offer with one hand and withdraw with the other. Some way the Messiah will come again."

"Will He rise from the dead and confound the Roman?"

"That is what Mary Magdalene dares to whisper. She thinks He said so. But those sayings are dark. How can a man raise himself? He raised Lazarus, it is true, and Lazarus walks in life even as you and I. But how shall He speak the words of life for Himself when His lips are sealed in death?"

"But God can speak," said Maon then. "Aye, and He will. I think this Messiah will arise with healing for Israel!"

JOHANAN STARED at the youth. He had never heard of the Christ until this hour, yet here he was, calmly proclaiming a faith Johanan dared not share. Ah, well, poor boy! His hardships and his wasting sickness had affected his mind. Let him dream his dreams. It was for such as he that dreams came.

"Lie down, my child, and rest," said Johanan with all the pent-up tenderness of the years in his voice. "When you have rested I will come to you again."

He drew the cover up over the thin shoulder, and with a murmured blessing, left the room.

It was the Sabbath and he had been on his way to the Temple when he had met his son at the door. Ammi still waited in the court to attend him. But he felt that he could not go across the city to the Temple. The jostling crowds, devout though they might be, suddenly appeared distasteful to him. He remembered that Matthew, the publican, had a sister in the next street and sometimes lodged with her. He wanted to see Matthew and talk with him about the events that had occurred. He walked slowly into the next street. Could it be that death after all was not the final answer to Israel's great cry for liberation?

Maon dozed and woke and slept again, and at length woke with a feeling of unwonted strength. He had been fed and he had slept in a bed. Besides that, the dreadful urge that had sent him from Rome back to his own abiding place was stilled. For months that urge had whipped up the faltering energy in his disease-ridden body. Home! Home! He must get home. Now the journey was done and he could rest, and strength was flowing again through his veins. The Sabbath hush lay on the house. It seemed as if he were quite alone. He sat up and gazed out at the faint gray blur of the outdoors. The thoughts that seethed through his mind were too great for words. The Son of God! The Lord of life held by death? No, that could not be. The Father of whom the Psalmist wrote, who pitied His children, did not hold the

gift of the ages before them and then snatch it back.

THE SUN HAD SET. The Sabbath was past, and the household was astir again. The fire was kindled in the kitchen. A servant brought hot food. Johanan came in to brood fondly over his prodigal.

"What of the Messiah?" asked Maon.

"It is true that He said He would return. Matthew heard Him. He told me the very words. Thus: 'If I go . . . I will come again . . . I will not leave you comfortless; I will come to you.' And again, 'If ye shall ask anything in my name that will I do.' My son, He did not jest with His disciples. He knew He was going forth to suffering and death, and He must have spoken the truth. But I cannot understand. These things are too deep for me. I am like a pilgrim lost in the darkness. The road must lie straight and plain somewhere near, but I cannot find it."

"And yet such simple words could scarce have two meanings."

Johanan looked at the youth in astonishment. He had left home a boy, wild, rebellious, plunged in dissipation. He had wandered to the far corners of the earth. How had he gained this wisdom? Was it because he stood so near the portal that opened upon unseen things?

Maon slept again. The last time he lifted heavy eyelids he saw his father sitting beside the bed. After long deep slumber he awoke in the darkness with a feeling of infinite peace. The sense of his surroundings flowed in upon him. There was an important thing that he must do. He sat up, his eyes trying to pierce the darkness in the direction of the tomb. There was no sound or motion, but there was a thrilling sense of expectancy. While he gazed the first streak of dawn appeared and the garden showed faint-gray and shadowy.

MAON AROSE and drew on the warm robe that lay ready beside the bed. He stepped through the

window and took his way down through the garden. He had forgotten about the Roman guard. He wanted to come nearer to that tomb. A low wall divided the garden of Johanan from that of Joseph. Beside it Maon paused, leaning across to survey the mass of rock.

Suddenly the rock stood forth, outlined in radiant glow, and the glow increased to a blinding light that caused Maon to close his eyes. He heard cries, hoarse voices crying out in the Roman tongue, running feet, and then silence.

"It is true," said Maon. "It is true. It is life, not death."

He did not know how long he bowed in silence. When he raised his head the blinding light was gone. The dawn of a golden spring day lay over the garden, such a dawn as comes morning after morning, a fresh blessing from God, and yet such a common thing that men hardly notice it. The dew-washed freshness of the new day moved with the breeze. There must have been flowers opening in the garden, for their perfume awakened as if a part of the dawn, a dawn at once wonted and wonderful.

A man came slowly down the garden walk toward Maon. Like any other person in the garden that morning might have done, Maon first thought that this was the gardener. There was not enough light yet to see His face clearly. Maon only knew that He was clothed in a white robe. There was nothing notable about Him. He too seemed just a common man. There was no aura of light, no emanation of power. Yet as He came near, Maon's heart went out in a strange yearning.

"Sir," he said, and then, "Master."

The shadowy face was turned toward him and all the currents of Maon's life surged up toward the heights. He made no prayer. He asked no blessing. But they stood face to face a moment, and then the man moved on, and the ranks of green growing things shut Him from sight.

Maon did not know how long he stood, lost in visions not to be uttered. He was roused by hearing the voices of women.

"Who shall roll us away the stone?"

His first impulse was to spring across the wall to help them. Then he smiled. They did not need help, for when the light had poured around the rocks, the stone had been rolled to one side and the tomb itself was a well of light.

He heard the astonished cries of the women, the babble of questions, and he turned to walk back to the house.

His father had come out to seek him.

"My son, is this wise for one so weak to walk in the chill of early morning?"

"Weak?" he said. "But I am no longer weak. I have met the Christ and I am healed."

NEARLY TWO THOUSAND YEARS have passed since the returning prodigal found that the Christ was alive and met Him face to face.

Easter returns!—not only on a certain day in spring, but on many a day throughout the year. And still the prodigals, spent and broken, come home and find that hope is not dead. In the silence of the lonely hour they meet the Christ face to face. So gently, so quietly, so humbly He walks the ways of men that sometimes we pass Him by, thinking Him just the gardener or the carpenter. But if we go out with faith, we know Him when we meet, and then the old wonder works again. We are no longer broken and poor and weak. We are healed of all our infirmities.

PHILLIPS BROOKS SAID: *Oh, do not pray for easy lives. Pray to be strong men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks*

Make Room for God

By DANA GATLIN

God never changes. He never revokes His law, never fails to keep His promises

Give up the pesky little thoughts of irritation, the resentful thoughts. Give them up quickly. Make room for God

Do not even worry about what you ought to think. God will take care of that if you will turn to Him in faith, trusting

IT SEEMS THAT ONE of the most difficult things for the human mind to do is to surrender, really surrender.

To surrender preconceived opinions, habits of thought, the race consciousness, personal tendencies, and reactions to whatever may be going on around us. To surrender our sense of personal responsibility, the very human tendency to think that we have to get right after every unsatisfactory condition and that we must personally set things right. To surrender our right to fret and stew and strain and tax our human strength and wits and resources to the last notch. To surrender our awareness of duties, of quandaries, of problems. To surrender our notions about the need for haste, the pressure of time—a very prevalent human notion that is a veritable tyrant over the human mind, a ruthless despot, binding and enslaving us, and whipping us on and on in our heavy, dragging chains. To surrender our disappointments, our hardships, our perplexities and uncertainties. To surrender our personal prejudices, about things, occurrences, and about people. To surrender our very definite feelings of futility, frustration, and even despair. To surrender our emotions, our grudges, and grievances; our personal conception of our duty to others and of other people's

duty to us; our notion of what is owed us by other people, and of how they have failed in their obligations; our conviction that things are going very hard with us, and that they'll probably get worse instead of better. To surrender the seemingly incontrovertible evidence that we don't feel well, that we are sick; to surrender our disabilities, our weakness, our pain.

In fact our mind is so taken up with all these things that are going wrong with us or going wrong with the world that there is little room left to think of God.

But we have read in the Bible that the Lord our God is a jealous God. We have read His explicit command "Thou shalt have no other gods before me."

THIS DOES NOT MEAN that He is a vainglorious or a cruel God. It means that He is all in all and that His will for us is all good. He is supreme, the one presence and power, infallible, illimitable, omnipotent. But we must recognize Him. This is the law, and it is a law that we must obey. There is no evading it. The law never changes. We must change, bring ourselves into obedience to it; that is, recognize God. Then the law will work for us, work silently, harmoniously, and powerfully, and we shall cease running around in blind circles oblivious to it, wrapped up in our human struggles.

We must recognize God. It is the one demand that He makes of us. But how can we do this when our attention is so taken up with other things every hour and moment of the day? These things may not please us, may plague and torment us, but our mind is filled with them, they engross us. There is simply no room for thoughts of God. How can God operate in us, perform His good works and exercise His divine will in us when we will not even admit Him, when there is no room for Him in our crowded, rushing, circling, topsy-turvy thought world—a world that we ourselves have ordained and imposed upon ourselves. We may not like the conditions under which we are struggling to live, may not really like the thoughts that clutter and con-

fuse our mind. But we are slow, loath to give them up. It may even seem, slaves to habit that we are, that we cannot give them up. So we do not. We keep on with them, though they harass and drive us. We don't rout them out. We don't clear a space for God. We don't make room for God.

EVEN GOD CAN'T DO a thing for us when we act in this manner. He made us free agents, gave us the gift of choice. It is as if He had said to each human being whom He created: "Now, here is your mind. It is a part of My mind, indissolubly connected with it. But take it and use it. Use it, and fill it with thoughts, and remember that these thoughts have creative power that will shape and give form to your manifest life. I am leaving you with absolute control over your own mind. You may fill it with whatever thoughts you please, and if at any time you find that you have been stampeded in a false direction, onto a wrong track, just remember that you are still connected with Me. You are still a part of My mind. Return to Me, and trust Me, and I will guide you. I will never fail."

Sometimes it would seem that God must become impatient with the foolish, misguided, sad carryings-on of men. It would seem that He must be sorry for having granted this freedom of mental action. When men forget God so completely and even will not make room for Him in the clutter of their thoughts, you would think that He might become a little angry, indignant. But He never does. He is still there, always there. He is waiting to be recognized, to be called upon, waiting to help. God never changes. He never revokes His law, never fails to keep His promises. He is the one presence and power. He will never fail.

SO IT SEEMS TO ME that the most important thing for each one of us to do is to make sure that we do our part in the matter. Make sure that we leave a place in our mind for God. Make room for Him. Clear a space for Him, in the midst of the human jumble. Do

this every day, every time that things get confusing and beyond your human powers of direction or control. Do it even when things seem to be going well. Remember your connection with God and give thanks for His unfailing presence and power.

It may mean crowding out some other thoughts. It may be necessary to throw them out. But this will probably be all for the best. These thoughts have probably been causing the trouble.

Perhaps you don't like somebody. You don't like his personality, his behavior, his point of view. He gets on your nerves. You can't possibly bring yourself to like him. Well, stop trying. But don't let your mind dwell on his errors and shortcomings. Whenever you think of him or are thrown with him, whenever he does something that "jars on you," just try to put him out of your mind. This may seem difficult—but don't even try too hard. Just say to yourself, "This is a good spot to make room for God." So just think of God instead. Think of yourself as establishing connection with Him, with His ever-present, illimitable mind. Don't get tense or strained over it. Just relax inwardly and remember that you are making room for God. Somehow of Himself He will enter in. You don't have to bother about when or how. You don't even have to think definitely about it, to remember set phrases, or to think quickly of some manufactured, praiseful thought for the other fellow. You need not even force yourself to try visioning him as God's child also. Just let go of him, of all thoughts and emotions concerning him. Just remember God, make room for God. God will handle the matter.

SOMEHOW GOD WILL FLOW into you and do His work. You will feel Him, even though you can't find words to describe His presence or activity. Perhaps another kind of thought will presently spring up spontaneously regarding the other fellow—God Himself has given it to you. At all events you will presently find yourself feeling more peaceful; and each time you practice just

making room for God, you will find your private feelings and reactions regarding other people becoming more peaceful and poised. And God will guide you in what you say to them and do.

Give up the pesky little thoughts of irritation, the resentful thoughts. Give them up quickly at the moment of their intrusion. Make room for God.

Suppose you are worried and anxious about something. This is a good time to say to yourself, "Here is a good place to make room for God." Probably other human thoughts will jump up to remind you that the matter is pressing, that time is short, and that you must do something about it quickly. "What to do—what to do?" It is a persistent thorn in the mind of mortal man. It is a lash stinging and goading him to the necessity of acting. "What to do?" Well, try forgetting the matter as much as possible, leaving it for a while in the hands of God. This may sound foolish, illogical, and inadequate to the mortal mind; it may even sound slothful. But if you are uncertain, harassed, and driven, just try it.

ONCE I WAS WRITING a story that wouldn't go right. Nothing about it was going right. I wanted to write the story quickly, for I needed the check I would get for it if it sold. I needed money for many things. I set myself the task of finishing this story, for "task" it was—I wasn't getting much enjoyment out of doing it. I labored for hours each day, fighting against becoming cranky and fearful. But it seemed I couldn't marshal my ideas. The right idea wouldn't come, nor the flow of stimulation and enthusiasm that all writers of fiction know.

This element of stimulation is hard to define, but without it creative writers can do little. Some writers call it the "feel of the story." It is something inner, less tangible, yet more intimate than mere thought. It guides and propels them along a kind of track and is so alive and vital that the story always seems complete even before the job is done; so alive and vital that it

compels the writer's own interest, through trial and error, until the job is done. Perhaps this element might be called "inspiration"—perhaps better it might be called God.

I drove myself. Time was pressing. My work was bad, and was steadily getting worse. I felt despair creeping over me, doubt of my abilities, but I gritted my teeth and drove ahead. I worked myself into a state of raw tension, and the story was terrible. Finally I gave up. I gave up all of a sudden. I turned to God. "You take care of this, Father," I prayed, "take care of everything. You tell me what to do."

I TRIED TO RELAX and just remember God. Quite suddenly it came to me—illogically, one might think, under the circumstances—that I should like to try writing something of my Truth experiences. I had never tried anything of this nature before. Truth was comparatively new to me, and I felt timid and humble toward such a bold undertaking. But I had been wonderfully benefited in health through the prayers of Silent Unity and through reading Truth literature.

So I began marshaling the ideas, the new lines of thought that had helped me so greatly. If I could set them down, they might possibly be of benefit to some other seeker. I became engrossed in this new work. Before I knew it I had more than twenty subjects set down and had written five brief articles. I enjoyed the work of setting down what I had learned, the mental procedures that had benefited me, and with every page that I wrote I felt physically better, my ideas seemed to come more freely and my mind seemed to feel refreshed, to be clearing up.

I still felt very humble about the enterprise, but to my amazement all five articles were accepted for publication. And here is the strangest part of it. While I was engaged in writing the articles the idea for a story suddenly came to me, a brand-new story, and I wrote it out easily, spontaneously, marveling at the quick, sure way it was coming on. I enjoyed every

moment I worked on it, and wrote it complete in four sittings. I have the word of others for it that it is one of the best stories I ever wrote.

MAKE ROOM FOR GOD. Clear a space for Him in your consciousness, and He will never fail. When I first started to tithe, I hesitated, disturbed by thoughts of many material needs and obligations. Then the thought came to me "God knows no lack, no limitation." God's storehouse is illimitable, and from it God gives freely, gladly, without stint. This is the way He intended us to give. He would have us give, knowing that all is from the Father and that He is inexhaustible. In that glad instant I felt unbound and freed. I was glad to give up my human thoughts of hesitancy and calculation to make room for this revelation of God's thoughts and ways—to make room for God.

When you are harassed or uncertain, just surrender. Clear a space in the buzzing turmoil of your mortal thoughts. Make room for God. Do not even worry about what you ought to think. God will take care of that if you turn to Him in faith, trusting. He will tell you what to think. The right thoughts will of themselves flow into your mind if you will clear a space for them—God's thoughts; and you will think His thoughts after Him. Try Him, prove Him.

WHEN I FIRST TRIED to receive healing from Spirit I strained my mind and kept it fidgety, trying to hop from the seat of one ailment to another, trying to hold specific good thoughts over each of them, trying to call God's attention to each of them. I did begin to feel better, for I honestly trusted God's power and willingness to help, but I was too much concerned and too anxious about narrating to Him the details. Finally this dawned on me and I relinquished my personal hold. I surrendered. God knew—I didn't have to tell Him of all my ailments that needed healing. They didn't have to be healed; in God's sight, where God was, they were already healed—in God's sight

everything is perennially and eternally perfect. So I gave up the anxious strain of attention, the use of so many formal words. Sometimes I found that I was even scarcely using words; just "God—God—God." Just aware of His presence, His willingness to help, His infallibility and illimitability, His transcendent power, I let go of my anxiously hopping thoughts, gave over my personal responsibility, and just left it to God. I cleared out the other thoughts and thought of God. And God came in and healed me.

I have heard the marvelous story of a little boy who was classed in school as "subnormal." The teachers talked to the mother, and wished him withdrawn from the school. But the little boy had a Christian mother, and she prayed for him, and she told him of God's power to help him. The little boy believed in God's power. He did better in school, as the years passed he stood higher and higher in his classes, and graduated with honors. His formula was very simple. "When anything seemed hard," he said, "or when I didn't seem to know how, I said to myself, 'God will tell me what to do.'" And God did.

NOTHING IS TOO MUCH for God if human beings but give Him a chance. In so many ways, in every way, in every conceivable circumstance, it is the one sure way to help. When you have a worried thought, a harrassed or driven thought, a fearful thought, a sorrowful or painful thought, a resentful thought, an unloving, unlovely thought—whatever it is, if it is of a nature to disturb you or to bring you the opposite of satisfaction and peace, let go of it. Clear it out. Remind yourself, "Here is a good place to make room for God." If you will only do this, He will certainly enter in and guide and bless you. God can. God will.

"He makes darkness light before me, and crooked places straight."

Jesus promised: "My peace I give unto you: not as the world giveth, give I unto you." "Lo, I am with you always."

The Divine Comforter

By CLARA PALMER

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished.

O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!

THIS APPEAL FROM ISAIAH, which has rung down through the ages to the present time, was reiterated in the words of a well-known metaphysical teacher and lecturer, when he recently urged his audience to pray for the healing of the world. He said, "The whole world is sick, seriously sick. The whole world needs healing. It is our duty, as followers of Jesus Christ, to speak the word of life and wholeness, peace and forgiveness to the whole world."

Even as the need for world-wide healing has come about through the need of individual conversion to Truth, so the restoration of the world must be brought about through the activity of the individual, his faith in God, and his use of the divine principles.

Of all the names associated with that of Jesus Christ, none is more precious than the name of Comforter; none more clearly reveals the strength and tenderness of His character or draws us closer to Him in spirit and in understanding.

Is the promise of Jesus Christ void? "When the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of Truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning." "Ye know him; for he abideth with you,

and shall be in you. I will not leave you desolate."

TRUE TO HIS PROMISE, Jesus Christ has not left us desolate. The Comforter has come into our life. It is none other than the Holy Spirit, the helpful Spirit of the Messiah, the guiding Spirit of Emanuel, the healing Spirit of the Great Physician, the wise Spirit of the Counselor, the understanding Spirit of the everlasting Father, the loving Spirit of the Christ, the harmonizing Spirit of the Prince of Peace.

Too long has the average Christian associated the thought of the Comforter with death or extreme sorrow and limited His helpfulness to the hour of desolation and distress. It is true that the balm of the Comforter is felt at these times, and that it makes it possible for us to rise above sorrow, heartache, and loneliness. However, the work of that blessed, almighty Spirit is not centered in death but in life—the greater life and work of the Master that must of necessity be carried on through us as individuals if we are to know the fullness of our inheritance as children of God.

"He shall bear witness of me: and ye also shall bear witness." What is the witness of Jesus Christ that the Comforter bears? It is the testimony of His light, love, and life in our heart and life. It is the assurance of His omnipresence, His inseparableness from us. It is the strength of His character that imparts itself to us and makes it possible for us to live righteous lives and enjoy the comforts of Truth.

WHAT ARE THE COMFORTS of Truth? They are light, faith, and understanding; they are wholeness, harmony, and peace; they are substance, joy, and contentment; they are the fruits of the love and grace and power of Jesus Christ working in us and through us to perfect our life, our service, our world, and our humanity that the kingdom of God may be established among men. "Let thy kingdom come. Thy will be done, as in heaven, so on earth."

How do the comforts of Truth affect our daily life? What difference do they make in our affairs?

As little children, when we stumbled and fell, our bruises were frequently healed by the love underlying the kiss that our mother gave to us as she wiped away our tears. As men and women, eternal children of the infinite God, we are picked up from our falls, our shortcomings are forgiven and adjusted, our bruises are healed, and we are restored to wholeness and well-being by the love of the Comforter who abides in our heart. All destructive thoughts of bitterness, dissatisfaction, weakness, anxiety, or fear are erased from our mind; wrong desires are cleansed from our heart. Their place is filled by the comforts of Truth, the light of divine understanding that makes our path clear and plain before us; the faith that does not yield to the appearance of inharmony, disease, sin, or failure but holds steadfastly to the principles of Truth that sustain us in health, righteousness, peace, and plenty; the joy and contentment that makes our heart happy, our home wholesome and lovely, our service desirable and successful; the love and grace of the Holy Spirit that knows no envy, jealousy, or distrust, and that makes us fearless, strong, kind, and true, and builds up within us the very character of the living Christ.

"COMFORT YE, COMFORT YE my people, saith your God." Let us not, by vain opinions, false beliefs, or stubborn thoughts, separate ourselves from the divine Comforter. It is the call of the Holy Spirit within our heart; it is the challenge of the indwelling Christ to those who declare that there is no peace, no rest, no justice, no surcease from suffering. For the individual, for the governments and the nations of the world, for the world as a whole, there is a way out of all mistakes, confusion, unrest, sin, sickness, and suffering. It is the way of divine comfort and harmony that is presented to us by the Comforter who abides within. How wisely He guides us! How tenderly He supports us! How understandingly He instructs us! It is the way

of the Christ clearly revealed to any and to all who desire to follow it. It is definitely mapped out in every heart, and goes forth from every heart to the farthermost stretches of the universe, encircling every life with divine good, making a path for every living soul out of the wilderness of doubt, fear, inharmony, and confusion.

How infinite and divinely merciful the Comforter who has been given to us in the name of the living Christ, who in very Truth is the Christ abiding in us, and who inspirits us with His life, love, and power! "Ye know him; for he abideth with you, and shall be in you."

WE DO KNOW HIM, the blessed liberator of our soul, the Comforter who strengthens us and gives us the grace to rise out of error; who supports us in our overcoming of sin, sickness, lack, and empowers us to comfort and strengthen others and set them free from adversity. He is the instant answer to our prayers, as quick to heal, bless, forgive, and illumine us as was Jesus Christ when He walked among men. He is ever present with us and within us, ever watchful to make straight our way, to allay our suffering, to supply us with comfort and peace and rest.

Even though it may be kindly meant, there is a vast difference between the sympathy of friends, which frequently makes us cry the harder in self-pity, and the divine comfort that helps us to stand on our feet and meet our problems, that strengthens us in courage, supports us in Truth, and brings us freedom from pain, want, anxiety, and adversity, because it quickens us in the characteristics of the all-conquering Christ.

Jesus Christ abides in us the eternal Comforter, the all-sufficient comfort of our life. We never know what it means to be truly and securely comfortable until we have yielded our life and affairs to Him and given Him a chance to fulfill His plan of love and well-being in us and in our affairs.

IT IS BY THE PROVING of His gospel, by the application of His teaching to the little things in our daily life, and by receptivity to His love, mercy, joy, and Truth that we grow to a place where we say from our heart, as did the Psalmist,

"In the multitude of my thoughts within me,
Thy comforts delight my soul."

Truly, the comforts with which Jesus Christ endows us do delight the soul. They surround us with the beauties of His kingdom, they sustain us in peace and wholeness, they renew our mind, quicken our body, enrich our affairs.

It seemed a hard saying, when Jesus told His disciples "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." Yet, had Jesus remained in person with them, they could not have realized the descent of the Holy Spirit within their hearts. In contemplation of the hardships and trials that the disciples were to endure, we have missed something of the radiance of the Holy Spirit, the Comforter of humanity, that was to be born anew in the individual heart.

Likewise, in beholding the shortcomings of ourselves and others, in pondering our troubles and perplexities, in clinging to the personalities of certain teachers or relatives or friends, we lose sight of the Spirit of divine comfort and strength and well-being that has come to abide eternally with us through the love of the Savior of mankind.

THERE IS UPLIFT, there is strength, there is gladness, there is supply for each and every one of us, now and forever, If any one is lacking in any good thing, let Him turn to the Holy Comforter within his own heart, and verily he will be blessed and comforted.

Let all who believe in God, everywhere present good, lift up their hearts and their voices in support of His goodness. Let all who believe in the good tidings of

the Christ teaching, who enjoy the comforts of Truth, lift up their voices with strength. Let them not be afraid. Let them say to all the cities and the nations and the governments of the world, "Behold, your God!

Father, we thank Thee for Thy blessed Holy Spirit, for the Comforter who abides in us, and in whom we may abide. We thank Thee that we may share Thy comfort with others and for the love that restores and unifies us in Christ. We thank Thee for the comfort that Thy presence brings into our home, our life, our service. Let thy life be manifest in us and Thy will be done by us and Thy word be spoken through us that all the peoples of the earth may know Thee, the Comforter, the comfort of humanity. Blessed be Thy name to every heart. Amen.

The True Easter

EASTER! Day of days triumphant,
Hope fulfilled and sin repelled,
I would at thy portals linger
And with heart by love compelled
Join in singing, "Alleluia!
Christ has risen! Death's dispelled;
Aye, 'tis vanquished! Christ triumphant
Hath His victory beheld!"

Hark! I seem to hear the Master
Speaking softly: "Follow me!
I have shown the way to triumph,
But the Christ must rise in thee
E'er thou canst know Easter glory
Or o'er death triumphant be.
When my brethren o'er death triumph
Then full vict'ry shall I see!"

—Fannie Herron Wingate

Healing Chronic Diseases

By C. O. SOUTHARD, M. D.

And let us not be weary in well-doing: for in due season we shall reap, if we faint not

PATIENCE IS A virtue, and it brings its reward. The practice of the art of bearing suffering uncomplainingly does not mean that you should lie down and allow any old kind of adversity that may be handy to walk right over you, without doing anything about it. I know that some people teach this sort of thing as patience, citing Job as an example; but it does not seem to me that Job showed that kind of patience in his distress. Instead he wanted to know what it was all about. This inert submission to suffering is not true patience and it is not productive of good.

Patience really means working steadily onward in spite of all apparent obstacles, not fighting against adversity or getting the least bit excited or upset about it, but ignoring it in the understanding that Truth always wins out in the end. The practice of patience does not consist in praying that God will give you strength to endure your torments but in asking that divine love show you the way out of the trouble, all the time knowing that the life of Spirit fills you with such strength that you disregard the appearance of evil until you find the . Consequently you do not complain.

It also means that, having found the way, you hold to it although a thousand try to dislodge you and to sidetrack you. Patience endures all things without a murmur not as a kind of martyrdom, but because the light is straight ahead, and it knows that fighting, frantic struggles, and tenseness of any kind only hinder progress toward the good. It is the steady, plodding work that takes no account of what we call time that

wins. As Jesus said, "He that endureth to the end, the same shall be saved." This is very true, and patient endurance that sees the way out and follows that way in the face of all adversity is needed in all our work.

WHAT IS A CHRONIC DISEASE? It is one that stays with a person for a long time and that progresses slowly. Some long-standing complaints are the outgrowth of acute troubles while others are essentially chronic from the beginning. There is no need of giving examples of either, for this discussion has only to do with the methods of handling them, which are legion. They range through every possible system of therapeutics, including the use of drugs, diets, gymnastics, massage, electricity, and pure superstition, such as carrying a potato in the pocket to cure rheumatism. But we are concerned only with the metaphysical methods of treatment.

Of course, since we know that the secret of healing is faith, we can see why every one of these methods, including even the potato, occasionally results in a cure. It is not the means used but the faith in the means that does it, and the reason is simple. What we call a disease originates in the mind. If you impress upon the mind the idea that a piece of redwood wrapped in pink cotton and rubbed over the third finger of the left hand at exactly two and a half minutes after two in the morning will cure, your patient will be made well if he follows the directions, whether the condition be acute or chronic. Metaphysical treatment does not come under this class, which is pure suggestion.

I have been asked many times what is the difference in the handling of acute and chronic cases metaphysically. From the viewpoint of the practitioner there is absolutely no difference. Nor does it matter at all what the disease may be, the treatment is always the same. When Jesus healed the epileptic boy, He did not vary in His methods. He spoke the word

and the boy became whole. So the metaphysician speaks the word for healing without regard to the nature of the disease or how long it has been present. He does not care about the appearance, for he knows the truth of omnipresent health. In consequence he declares it. But sometimes the healing seems to be slow, why is this?

THERE IS SOMETHING ELSE of great importance that we must consider, the mind of the patient. A disease is the outward picturing of some negative thought in that mind. In a chronic case the thought has been at work for many years perhaps, and it has become so deeply embedded that dislodging it is not an easy task. Besides, there have gathered around this thought many subsidiary negative thoughts, which do their utmost to prevent the entrance of the true ideas that we are introducing in order to displace the imperfect thoughts. They are very resistant, and persistent as well. In every case of so-called chronic disease the metaphysical practitioner sees a case of chronic negative thinking, which must be corrected, but he takes no note of any difference of methods in working to effect the change.

The work must be done in the consciousness of the patient, for that is the seat of the trouble. All those old thoughts must be canceled out, an ideal of perfection must be established in their place. Here is a difference between some of the ancient healings and modern cures. Jesus was dealing with a simple people, whose minds were not so full of the repressions, suppressions, and assorted fears that we find in the mental attics of today. He was also widely known as a successful healer, and there was such absolute faith in His power that when He spoke the word the response was immediate. Our mental structures are more complex than those of our ancient ancestors. We are carrying a great deal too much baggage for comfort, in the form of fixed beliefs, repressed desires, and

subconscious fears. These must all be got rid of before we can open ourselves to the one true idea, God. But if we do not start, we shall never arrive, so we might as well begin the job.

IN THIS CONNECTION Jesus made a significant remark. Concerning the healing of a certain boy, the disciples asked why they had not succeeded in driving out the demon. He said "This kind can come forth by nothing, but by prayer and fasting." Some people who have read this statement have taken it literally and have tried to starve an already weakened body into perfection; which can't be done. You can not get work out of an auto unless you give it fuel. What Jesus meant was evidently this: "Don't feed those negative thoughts in your mind. Starve them out (fast), while you build a consciousness of health (pray)." True fasting is the refusal to give time or place to negative thoughts or negative words. This is very good advice; furthermore it is psychologically correct if we wish to repair the trouble.

Still, you will say that Jesus healed this case instantly. Yes, He did, and every metaphysical healer gets an occasional instantaneous healing of some long-standing case, because the faith and the expectation of recovery are so great that every negative thought is canceled out at once. When this is done, there is nothing to prevent health from being manifested immediately, health being the natural state of man.

THERE ARE CERTAIN FACTORS that must be present in every successful healing, and they must be in the mind of the patient; for the practitioner already has the necessary mental equipment or he would not be doing this work. First there must be faith in the possibility of recovery. This has been referred to so many times that repetition would seem to be unnecessary; but it is the first step, so we must continually cite the law as Jesus gave it, "According to your faith be it."

aith is the first stepping-stone from adversity to
od. Our faith should assure us that since God is
mnipotent and omnipresent, there is no such thing
s an absolutely incurable disease, no matter how long
has been present.

The second factor is just as important though frequently not considered. It seems strange, but one may ave faith without wishing to use it. It is latent, ot active. A strong desire for recovery is essential; is the driving force that puts the faith to work. The eaf man must desire to hear everything, the lame man ust desire to walk perfectly, and the dyspeptic must esire to be able to eat any kind of food. They must not imply wish that they could do these things, which is ne ordinary mental condition, but they must strongly esire actually to do them. With this state of mind established, the rest becomes easier.

The desire may be conscious, in which case the patient will seek help himself and coöperate in every way with the practitioner. Or it may be a subconscious desire, as is shown by rapid healings when the patient has not asked for treatment and did not know that it was being given, but when it was requested by some member of his family or by some one else close to him. I have seen many such cases, and I have found that when this subconscious desire is real and strong, the results are little short of miraculous.

WHERE THERE IS no real desire for recovery either conscious or subconscious, the healing is bound to be slow; because desire must first be established through treatment. In such cases the patient may ask for healing, he may even demand it, but he will not cooperate completely with the practitioner. He will argue and quibble over every point that is brought up and concerning everything he is told to do. He may turn out to be very unsatisfactory to deal with. When there is a firm subconscious desire not to recover, healing becomes impossible. This is of course a bad condition,

but we all have met with it at times. It is due to a subconscious determination to escape from some environmental condition at all costs.

The third factor is the fasting that Jesus mentioned. The negative thoughts that caused the disease and those which are repelling the Truth must all be starved out. Don't feed them at all by giving them attention of any kind. This means to eliminate all negative words from your vocabulary.

The other evening I was visiting a woman who was a victim of neuritis, from which she had suffered repeatedly for many years. Suddenly she exclaimed in an agonized tone of voice,

"Close that window. I can feel the cold wind and it is making the pain worse!"

I was surprised for an instant. The room was not warm, it was hot. She had blankets and a comforter over her, while I was sitting directly in front of the window, which was open about an inch, and I felt no draft. The evening was warm in fact, and there was not even the suggestion of a breeze. Then I saw the trouble. She was not fasting. She was serving a royal banquet to the fears that were controlling her, and they were rapidly taking on weight from the richness of the food she was providing. As soon as she fully understood the matter and began to fast mentally, the neuritis left her.

IF WE ARE TO MAKE demonstrations through the use of Truth, all our negative ideas must be starved out. This means a continual mental fast; not allowing a single thought of adversity to feed them. All thoughts and words of adversity and doubt must be kept away. At the same time we must overfeed our ideas of Truth and perfection, for we want them to become big and strong and occupy as large a space in our consciousness as they can possibly take up. The bigger they are the better for us. So you see prayer and fasting always go together.

This brings us to the last factor in success, the subject of our opening paragraphs—patience. We must forget time completely. Never say, "How much longer will it take?" That question shows anxiety, which is a negative thought bordering on fear. Instead of doing this, give thanks that the healing is done now. This has an uplifting effect upon the mind, and it always helps. Persevere, patiently getting rid of all negative thoughts, no matter what they may be. A single old feeling of condemnation of some person or thing may be keeping your healing away from you. I have seen antagonism toward liquor in the mind of a wife hold her husband in bondage to drink. As soon as she was persuaded to drop that condemnatory thought, he found his freedom. If you are a sufferer from arthritis, don't fight the acids in your food. Get rid of your old acid thoughts. You will recover much faster.

NOW A WORD OF ADVICE to those of you who tell me that you are trying to heal yourselves. It is simply this: *Don't try*, don't make any effort to accomplish it. Just relax, let go, leave it to God, and know that He is doing His perfect work. Anxious effort and haste are negative thoughts which invariably delay demonstration. Start to work clearing your consciousness of all erroneous beliefs, including all doubts, fears, dislikes, intolerances, and the like. Begin to establish a consciousness of the presence of All-Good now, relying upon God alone, for it is He only who does the healing.

This is the important thing to do, and it must be undertaken deliberately without any feeling of haste. Continue steadily at it, no matter how long it may take you to do it as the calendar measures time. The instant that you have developed a consciousness of health without any adverse thought to mar it, your healing will appear. Thus we may say that in this sense all healing is instantaneous. As far as time actually goes,

I have seen one case of chronic trouble healed in a few days, while another similar case took nearly a year. This difference in the time of healing was due to the difference in state of mind in the two patients. The final result in the second shows the necessity of patiently working until the end is attained.

I HAVE BEEN ASKED several times why it is easier to treat another than to heal oneself, and this is a good place to answer the question. It is simply because metaphysical treatment must be given from the completely impersonal standpoint. It is easy for the practitioner to take this attitude toward you, and to see nothing but perfection. But to assume this mental position toward yourself, there is the trouble. It is an exceedingly difficult thing to do when some painful or disagreeable symptom is continually intruding itself into your consciousness. That is when you need help.

Here is a little point that may aid you if you are bothered in this way. Stop watching symptoms, and begin to expect improvement and look for it. This will take your attention off the trouble, and it will help you to realize that you have something for which to give thanks. As you do give thanks for each evidence of improvement, no matter how tiny it may seem to be, you will become more and more aware of the presence within you of the one and only Power. Your patience will be rewarded.

NO; TO US THERE IS no fundamental difference in the metaphysical treatment of acute and chronic diseases, any more than there was to the Master. Besides the epileptic boy, you will find that He healed several other chronic cases by His word. Let us get rid of the belief that there is a difference. Never think that because a disease has been with you for a long time it will be slow in departing. Such a thought puts a sense of limitation in your mind, which you will live up to while overcoming the condition. If you expect it to

take time, it will. Free your mind of all sense of time, whether of the duration of the sickness in the past or of recovery in the future, and know that everything is done now, in the present. We are not looking for future salvation, but for help right now. Unless we claim it in the present, we shall be postponing it. Go on. Let a strong desire for recovery stimulate your faith to the working point. Starve out all negative thoughts by mental fasting. Patiently expect a good result, no matter what the appearance may be. Then you will win.

"Be ye also patient; establish your hearts: for the coming of the Lord is at hand."

The Well-Spent Day

Every day is a new day
  Fresh from the mint of God,
A coin to spend in your own way,
  Whether as prince or as clod.

Spend with an eye on the present
  And your spending may be in vain.
Merely to walk in ways pleasant
  Brings often a harvest of pain.

Spend in the service of others—
  Here is a miracle true:
The more you spend on your brothers,
  The more will become your due.

So see that you spend it rightly,
  This day that is ever new;
For tomorrow is sure to dawn brightly
  If today is well spent by you.

—Arthur W. Beer

Great Demonstrators of the Bible

Gideon, a Leader of Men

By ALICE M. HOPKINS

Who, though least in his father's house, became a mighty warrior of the Lord

Not many mighty, not many noble, *are called*

GIDEON, WHO ALTHOUGH of a poor family—"the poorest," he himself says, "in Manasseh, and . . . the least in my father's house"—yet gave such signal service to his country that even the kingship was offered him, affords us an excellent opportunity to study the principles of demonstration.

First, why was Gideon chosen to undertake a great work? Is there a principle underlying the choice of those who are to have the great opportunities in life and fill the prominent places? Many a young man working in the ranks of the business world would gladly be chosen to perform some signal service for his firm that would put him in line for promotion. Likewise many a young woman entering upon a teaching career looks forward to being chosen some day to fill the place of a retiring principal. How do men and women come to be chosen for high places? Possibly Paul was musing on this question when he wrote his letter to the Corinthians. "Not many wise after the flesh, not many mighty, not many noble, *are called,*" he writes, "and God chose the weak things of the world, that he might put to shame the things that are strong."

Apparently then, according to the great apostle, it is not man but God that does the choosing. And very likely that accounts for the many times that life surprises us with the type of individual chosen to perform some great task for humanity. When Abraham Lincoln was splitting rails in the back country, who

would have thought of his being called to lead his country through a crisis? When the boy Jesus was helping His father in the carpenter shop, who could be blamed for not seeing in Him a world savior? And in Gideon's time who ever dreamed that he would be the one called to reëstablish the worship of Jehovah and free his people from the marauding Arab tribes?

THE GREATEST DEMONSTRATIONS are very often not seen of men. There are demonstrations made in the silence of one's own spirit. Gideon's first demonstration was that of being ready. He did not know that he was doing anything special, something that would entitle him to be chosen for a great work. As far as he knew he was attending strictly to his own business of protecting his family as best he could from the assaults of the enemy and providing them with a living in the face of almost insurmountable difficulties. But all the time he was performing these humble tasks he was growing strong in body and resourceful in mind. More than this, there was springing up in his heart a great desire that his people might be freed from enemies both within and without the nation that were preventing it from becoming strong and united. It was this fire of selfless desire burning in his heart that the angel of the Lord saw.

The tribe to which Gideon belonged was dwelling in the fertile valleys of central Palestine. On the hills above them were many wandering tribes of Bedouins who every year at harvest time would descend into the valleys, bringing their sheep and camels with them. The sheep overran the pasture lands, eating up all the grass. The people who occupied the farms and the villages were driven away to hide in caves. Any grain that could be discovered was carried away. So the people of the valleys were each year being driven deeper and deeper into poverty.

WHERE DID THE ANGEL of the Lord find the man who was to make the big demonstration and free his

country from these fierce invaders? At his own tasks. Only what was in his heart showed that he was any different from many others who were living in the valley. This is the way it came about. Gideon was one day threshing out wheat hidden away in a winepress when an angel of the Lord appeared to him, saying, "Jehovah is with thee, thou mighty man of valor." Evidently Gideon hadn't known that he was a "mighty man of valor"; he had only known that there was a wrong that should be righted. Very likely he felt in his heart just as Abraham Lincoln did when, seeing the slaves being bought and sold in the slave market, he said, "If I ever have a chance, I shall strike at that." Perhaps an angel of the Lord heard that promise, and Lincoln was given a chance. So was Gideon.

Gideon questioned the angel, "If Jehovah is with us, why then is all this befallen us?" Have not you and I said something like that many times? If God is within me, and God is working for me, why am I sick and poor? And what are we told? The remedy is with you. What did the angel say to Gideon? "Go in this thy might, and save Israel." The angel was referring to the might of Jehovah that he had just told Gideon was with him. But Gideon could not realize that. Just as we so often do, he thought only of his own human experience and power, and replied, "Wherewith shall I save Israel?"—I who come of a poor family and who am myself the very poorest of all of them!

But when an individual has been called of God, that is, when there is a spirit burning within him that will give him no peace until the task that has been shown him is accomplished, he can do nothing but go forward, even though he goes in fear and trembling. Gideon had been called because of that something in his soul which Jehovah could use, so to his fearfulness the angel replied: "Surely I will be with thee."

"Yet to the spirit select there is no choice;
He cannot say, This will I do, or that . . .
A hand is stretched to him from out the dark,

Which grasping without question, he is led
Where there is work that he must do for God."

WHEN GOD CALLS an individual, the responsibility for the outcome is God's, not his. The one thing that the individual must be sure of is that it is God that issues the call and that he has his leading clear. Gideon realized this. He wanted to be sure that he was making no mistake, and asked the angel to give him a sign. Sometimes Truth students ask for a sign in this way: They say, "If God really wants me to do this thing, the way will be opened." So Gideon wanted a sign that the way would be opened. The angel gave him a sign that Gideon could not mistake, the sign of a fire kindled by the touch of the angel's staff.

But, continued the angel, before you and the men who must help you can undertake this great task of freeing your people from the depredations of the enemy tribes, your hearts must be right. You must cease to worship the idols that the people around you are worshipping; you must return to the worship of the true God. Before any of us can demonstrate over the enemies that steal away our health and prosperity and deprive us of peace, we must come to rely only upon God. The angel told Gideon that he must destroy the false gods. Now this was not at all an easy thing for Gideon to do, for it was his own father who had set up those gods and was one of the priests.

The most difficult place to begin to practice our Truth is right at home. But where else can we do it than just where we are? If we cannot do it there, how can we be sure that we can do it somewhere else? Sometimes when we really dare to take our stand we find an unexpected ally. So did Gideon—in his own father. For when it was found that Gideon had overturned the false gods, the people were ready to kill him. But his father, desiring to save his son, said, "Will ye contend for Baal? . . . If he be a god, let him contend for himself." It is as if some one in our own

family, wishing to shield us from criticism, should say, "Let him alone; if it is Truth it will work; if not, it won't."

So Gideon made his first public demonstration right in his own family and among his own people. Then the people began to have faith in him. They were willing to listen to him when he told them that he would lead them in an attempt to overcome their enemies. Do you know why Truth sometimes arouses so much opposition in families? I think if you watch you will discover that this only happens where the Truth student forgets to demonstrate before he begins to talk. Much talking and little demonstrating arouses opposition. Much demonstrating and little talking causes Truth to win its own way into the hearts of those around us.

Gideon began to gather together an army for the purpose of going out and ridding the country of the hordes of invaders. He soon had thirty-two thousand men ready to go. But Jehovah knew that if the people felt that they were a great army, they would begin to depend upon their own strength, while in fact many of the men were worse than useless because they were filled with fear. Gideon was directed to send back to their homes and their families every man who was afraid, and on the day that Gideon made the proclamation that all who were afraid should depart twenty-two thousand of them turned back. Before we can successfully demonstrate over our difficulties every fear must be cast out.

Now there were left with Gideon only ten thousand. But Jehovah knew that only a few even of those ten thousand were really going into battle wholeheartedly determined to win. Those whose spirits were not wholly right would only be a detriment to the rest. So Gideon was instructed to give the men a very clever test, like a psychologist choosing employees who often

uses a test that is entirely unrecognized as such by those he is interviewing. Jehovah said to Gideon, "Bring them down unto the water, and I will try them for thee there." Gideon brought them down to the water. And when the men stooped to drink, it came about that some of them got down on their knees to drink, and others dipped up some water in one hand and lapped from their hand as a dog would lap, without pausing to kneel. Of these latter there were just three hundred.

And Jehovah said to Gideon, "By the three hundred men that lapped will I save you." The reason why these men were chosen is clear. The men who knelt to drink were putting their own ease and comfort before their purpose. Those who simply scooped up a handful of water as they passed without stopping were thoroughly imbued with the spirit of the undertaking ahead, and were willing to sacrifice their comfort for the sake of the task. "God is no respecter of persons"; he does not choose individuals; individuals choose themselves by their own attitudes. Thus it came about that three hundred men demonstrated their own worthiness, and were allowed to go forward to victory.

NOW GIDEON BEGAN to be a bit troubled. Three hundred men, however brave and worthy, were a small army with which to meet the vast hordes of the enemy. There must be no doubt in the mind of the leader. So Jehovah told Gideon that if he was afraid, he should go down to the camp of the enemy and hear what they were saying in order that he might be encouraged. Gideon heard and was much heartened, for he found that the enemy was just as much afraid as he was. So he hurried back and set to work to organize his three hundred men. To each one he gave a trumpet, an empty pitcher, and a torch which was to be hidden within the pitcher. This was to be a battle of the Lord, a battle to be won by light and not by swords.

Thus equipped Gideon's men stole in the middle of the night into the camp of the enemy, and when they

were in the very midst Gideon shouted. Then all the people shouted, and as they shouted they broke their pitchers, suddenly releasing the lights, so that the eyes of the enemy were dazzled and they fled, slaying one another as they ran.

The people of Israel were so grateful to Gideon for saving them from the marauders who had molested them for so long that they wanted to make him king. "Rule thou over us, both thou, and thy son," they said. But Gideon replied, "I will not rule over you, neither shall my son rule over you: Jehovah shall rule over you." Thus Gideon not only accomplished the great work of freeing his people, a mighty demonstration, but he did a greater work; for he demonstrated over the spirit of ambition that might have caused him to seek an honorable position as reward for his services. "He . . . is better . . . that ruleth his spirit, than he that taketh a city."

A Sacred Tryst

By ELIZABETH J. LAW

Jesus and I walked this morning
Under silver-dripping trees;
Watched a spider web in forming,
A fairy wisp in rain-wet breeze.

We walked in stately, measured tread
And saw all life prepare for day;
And Jesus smiled at me and said,
"Our Father," in a quiet way.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 1, APRIL 7, 1935.

Unity Subject—*Spiritual Identity.*

International Subject—*The Heavenly Father.*
—John 14:8-24.

The following texts may be studied in connection with this lesson: Psalms 103:1-5, 10-14; Isa. 40:27-31; Matt. 6:24-34; Luke 11:2; John 3:3-6; 8:40-47; 14:1-31; Rom. 8:14-17; Heb. 12:5-11.

8. Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask anything in my name, that will I do.

15. If ye love me, ye will keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever,

17. *Even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.

18. I will not leave you desolate: I come unto you.

19. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also.

20. In that day ye shall know that I am in my Father, and ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.

22. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?

23. Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.

24. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

GOLDEN TEXT—

Like as a father pitieth his children,
So Jehovah pitieth them that fear him.
—Psalms 103:13.

SILENT PRAYER—*I establish my identity in Spirit by abiding in the spiritual consciousness.*

The one who would gain an abiding consciousness of the indwelling God must do so through the I AM. It is not presumptuous to claim one's God identity. Jesus did so consistently and taught His disciples that they were to follow Him in this as in other things.

To identify oneself with God in the inner life is easy enough. Jehovah says to every living soul, "I am God, and there is none else." Since there is none

but God, every man is of God and in his true self expresses God. Every one can truthfully say of his inner self, "He that hath seen me hath seen the Father."

But the inner self is not all. The inner must become the outer, and man must identify himself with God in thought and being. If we are to body forth our thoughts perfectly we must put God into our words. In His statement of God identity, Jesus disclaimed all attempt to exalt the personal in Himself. "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works." So it must be with us if we are to claim and establish complete identity with the Father-Mind. Against every temptation to speak idle, untrue words we should set our will and, in the prophetic Micaiah phase of our higher consciousness, resolve that "as Jehovah liveth, what Jehovah saith unto me, that will I speak," and only that. To will consciously to do the divine will is to will to speak only what is true. Enthusiasm lends strength to this high resolve, and success comes as we faithfully renew our pledge in silence at the beginning of each day.

We are to identify ourselves with God in our work. "My Father worketh hitherto, and I work," said Jesus, showing that He continued habitually to express the divine in all that He did. If the affirmation "I am in the Father, and the Father in me" seems too advanced a claim for us to make, we should nevertheless make it for the sake of its enabling power. "Believe me for the very works' sake." Identification with God brings increased power to accomplish, a renewed consciousness of might in the inner self, which cannot remain unused but must be translated into action. Since there is none besides God, we have our being in God, and this true and high belief enables us to do the works of God. In the Christ consciousness we can do things that we find humanly impossible.

Development in harmony with the law of the Christ

consciousness gives a capacity for more and greater works. The Christ principle is part and parcel of the universal life principle, and as we enter into the universal we broaden the scope of our powers correspondingly. "Greater *works* than these shall he do; because I go unto the Father."

He who makes the affirmation *"I am one with God, and I gladly obey His law"* glorifies the creative principle in himself by making his every act constructive and by creating consciously, as the Father creates, by the power of thought.

Jesus talked from the I AM standpoint of now knowing and being. "And whither I go, ye know the way." But Thomas, who stands for reason functioning in the realm of sense, cried out: "Lord, we know not whither thou goest; how know we the way?" Thus reason is always asking, "What is the right way? Show me the way," expecting to find a rigid rule worked out in a set formula that will apply to all cases. This is the sense nature asking that the unlimited Spirit be reduced to its puny limitations. Jesus answers, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." The I AM in man—the seat of attention, divine in its identity, the focal point of consciousness, the simple I—is the open door into the kingdom of God. Whoever has thought much about the mighty power of his own *I*, who has centered his attention upon the majestic *me* within his own being, has found the way to the Father.

The universal desire of the heart is to find and know God. By way of negation the unaided intellect questions, "Canst thou by searching find out God?" but the spiritually enlightened man knows the law of divine wisdom

"I love them that love me;
And those that seek me diligently shall find me"

to be a universal law, applying to every object sought. If God is sought, God is found.

We identify ourselves with God in love, knowing

that the law of love brings to us unfailingly whatever we hold steadfastly in our heart and do not let go. God is love, and each of us, as His son, is the perfect idea of love in expression. Without love we cannot keep the commandments of the Christ consciousness, but with love in our heart we enter into that trinity of Being expressed in the words "I am in my Father, and ye in me, and I in you."

Only in the consciousness of love can perfection become manifest. The world consciousness is not the love consciousness, therefore it cannot comprehend the Christ or the universal Spirit-mind that we call God. "The prince of the world cometh: and he hath nothing in me." The dominant spirit of the world is outside the realm of the Christ consciousness and is a stranger to the law of love. Only those who love the Christ, who cling to Principle in word, thought, will, and deed, come to dwell consciously in the universal Spirit as a part of it. "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." Such a man learns to identify himself with the Spirit of truth and to know himself as an avenue for the expression of that Spirit. "Ye know him; for he abideth with you, and shall be in you."

QUESTIONS

1. How does man identify himself with God?

2. Does a realization of oneness with God apply only to the inner life? If not, name some other avenues through which it may enter the consciousness.

3. In what way did Jesus deny the personal consciousness?

4. Show how we take God with us into our work.

5. What is "the way, and the truth, and the life" of which Jesus spoke?

6. Has the consciousness of love any connection with the manifestation of perfection?

Lesson 2, April 14, 1935.

Unity Subject—*The Saving Power of the Christ Consciousness.*

International Subject—*Christ the Savior.*—John 3:14-17; Rom. 5:6-10; Phil. 2:5-11.

The following texts may be studied in connection with this lesson: Luke 2:11, 30-32; 15:3-7; John 10:9-11, 14-16, 27, 28; Acts 3:1-18; Rom. 5:1-11; II Tim. 1:9, 10.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15. That whosoever believeth may in him have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

17. For God sent not the Son into the world to judge the world; but that the world should be saved through him.

6. For while we were yet weak, in due season Christ died for the ungodly.

7. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.

8. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

9. Much more then, being now justified by his blood, shall we be saved from the wrath *of God* through him.

10. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life;

5. Have this mind in you, which was also in Christ Jesus:

6. Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped,

7. But emptied himself, taking the form of a servant, being made in the likeness of men;

8. And being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross.

9. Wherefore also God highly exalted him, and gave unto him the name which is above every name;

10. That in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth,

11. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

GOLDEN TEXT—*For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3:16.

SILENT PRAYER—*I give myself to the contemplation of that which is perfect, that I may attain to the Christ life.*

God's idea of man in expression is represented by the term "Son of man." This term Jesus applied to Himself, as well as the term "Son of God," the Christ idea in the absolute. Christ is the one and only complete, ideal man in the mind of the everywhere present God; the "only begotten Son of God," "hid with Christ in God."

Man has recognized and accepted limitations until now, as the son of man, he is weighted down with them. He must lift up his son-of-man consciousness until it becomes unified once more with that higher consciousness of the Son of God, and thus partakes of the nature of the eternal. The former is now in the toils of sense, and must be lifted up as Moses lifted up the serpent in the wilderness.

The son of man aspires to the divine, which is proof that he contains the divine elements within himself. Goethe hinted at this mystery in the words "If the eye were not of the nature of the sun, how could we behold light? If divine force were not at work in us, how could divine things delight us?" The divine is omnipresent, and the son of man can therefore become the Son of God.

The soul, which symbolizes love, the universal attracting power, strives to develop the kind of life that

connects it with the eternal. The heart of the glad tidings of Jesus Christ to mankind is that God, through love, gave His only begotten Son, the fullness of the perfect-man ideal in Divine Mind, the Christ, to be the true spiritual self of every individual. By following Jesus' example of recognizing and acknowledging the Christ in our every thought, word, and deed, thus unifying ourselves with His completeness, the outer will become as the inner; we shall be like Jesus Christ; we shall know Him as He is. He that truly believes "cometh not into judgment, but hath passed out of death into life." This is the saving work of the Christ.

It is in those who are weak in faith and in loyalty and devotion to Principle that the Christ dies. Christ still dies in the sinner, because sin thrusts the sinner at once outside all consciousness of the divine. "While we were yet weak, in due season Christ died for the ungodly." For the righteous man the Christ is an ever-living presence. Jesus Christ said, "I came not to call the righteous, but sinners."

The sacrifice of love is a mystery that is reënacted every day. We give ourselves freely and joyously in the service of those we love, stopping not to inquire whether they are among saved or sinners. Individually, we give ourselves in our heart of hearts to contemplation of the altogether lovely, the Christ of God, who has first given Himself to us. Our faith in Him is justified when we live by His Truth, the living word of life. Blood represents life, and when we live consciously by the Christ standard we are saved from all falling short. Living the right life saves us, and following the Christ insures our doing this.

Jesus Christ is more than our perfect pattern of life. He is our Savior. In His work of entering fully into the spiritual consciousness and demonstrating it in mind and body (which included His death on the cross and His resurrection), He made a way for us out of sin and death into the fullness of manifest life. To enter into this way we must be as devoted to Principle

as He was, as concentrated in our aim and purpose, as sure in our performance. We must follow Him in the overcoming of every error in thought, word, and deed until we enter fully into the consciousness of divine sonship, in order really to accept His salvation in our life and make it a practicable working plan.

Being on an equality with God is not a thing that man grasps easily. The Christ, "existing in the form of God" or in the mode of manifestation of Divine Mind, empties Himself through the channel of service. "God so loved the world, that he gave his only begotten Son." The Son so loved the world, that He gave Himself to bring man to a realization of Truth. "I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself." Divine Mind gives itself to its creation, which is therefore permeated with intelligence. The divine idea makes itself manifest as a free gift, so that every one to whom the word of God comes may be called a god. The god who is "found in fashion as a man" proves His high estate through humility and obedience to divine law. He is the nature of man at its highest, and dies the death of the cross; that is, overcomes the sense nature, rising into the exaltation of unsullied Spirit.

Jesus Christ is the type man, including all the mental phases through which man passes in demonstrating the solution of life's problems. The Christ is the man that God created and is the real self of all men. Jesus Christ is this Christ self brought into perfect manifestation. Therefore His name is above every name.

The exhortation to "have this mind in you, which was also in Christ Jesus" implies that all may demonstrate as He did. To make this attainment requires careful training of the thoughts, since thought is the form in which mind is made manifest. The mind that was in Christ Jesus was the mind of God, so we know that we must be perfect even as the Father in heaven is perfect. This seems an almost superhuman attainment, and so it is. The human must be crossed out

and the divine established in its place.

QUESTIONS

1. What does the term "Son of man" represent?
2. In spiritual evolution does the Son of man become the Son of God?
3. How does one escape judgment and enter into eternal life?
4. Explain how we are saved through the sacrifice of love.
5. Who is entitled to be called a god? Why?

LESSON 3, APRIL 21, 1935.

Unity Subject—*Eternal Life.*

International Subject—*The Future Life* (Easter Lesson).—Luke 24:1-12; John 14:1-6.

The following texts may be studied in connection with this lesson: Matt. 25:31-46; Mark 12:26, 27; I Cor. 15:3-20, 50-58; I Thess. 4:13-18; Rev. 22:1-5.

1. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.
2. And they found the stone rolled away from the tomb.
3. And they entered in, and found not the body of the Lord Jesus.
4. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel:
5. And as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?
6. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,
7. Saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.
8. And they remembered his words,
9. And returned from the tomb, and told all these things to the eleven, and to all the rest.
10. Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them

told these things unto the apostles.

11. And these words appeared in their sight as idle talk; and they disbelieved them.

12. But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

1. Let not your heart be troubled: believe in God, believe also in me.

2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.

4. And whither I go, ye know the way.

5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

6. Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

GOLDEN TEXT—*I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live.*—John 11:25.

SILENT PRAYER—*I am risen with Christ; "Christ liveth in me."*

We accept without much thought the prophecy of Jesus that "heaven and earth shall pass away" as a saying to be fulfilled in some distant future. As a matter of fact heaven has already passed away, for few of us any longer believe in the literal conception of it that was generally accepted even a few generations ago. A walled city no longer represents to any of us an ideal future home. But if the thought of a material heaven is distasteful to us, the thought of continued life is not. Every one raises the question within himself what the future state of the soul will be and ponders the problem of resurrection.

The truth is that we do not need to let our body go into the grave and then wait until some future time

to partake of the resurrection and the life that Jesus taught and demonstrated. Life is now present in its fullness. We are now dwelling in eternity.

On the occasion of the resurrection of Lazarus Jesus said, "I am the resurrection, and the life." The student of Truth recognizes in the I AM "the Word" that became flesh; that is, the divine life principle that sleeps in the body of man awaiting the command to come forth into fuller manifestation. Plato speaks of the body as the grave of the soul and of the coming to life of the spiritual world in the body. We may experience this resurrection consciousness without passing through physical death, and scientists are now finding that life can be reawakened in the body by even physical means after so-called death has intervened in its initial stages.

Until the spiritual world is brought to life in the body, until man becomes conscious of eternal life here and now, he is dead through his trespasses and sins and his chief efforts are put forth to preserve the perishable part of himself, the personality. Like the women from Galilee he prepares spices (materia preservatives) and seeks out the tomb expecting to find what has been deposited there, instead of daily making the Christ life consciously his own through earnest prayer, affirmation, and meditation.

Many well-meaning Christians of today visualize as their Savior a dead Jesus instead of a risen, glorified Christ. They think and talk much more of His death than of His resurrection. Some even doubt that Jesus really raised His body out of the tomb, transformed it into its true spiritual character, and took it with Him into the invisible spiritual realm. If He did not make this complete demonstration over error and all its results, then, as Paul says, our faith is vain and "we are of all men most pitiable."

If we have experienced ever so little of this spiritual awakening into richer, fuller life, we find ourselves filled with new hope and firmer faith in the

things of God. Centered in Jesus Christ, this hope is not in vain. He is our great example. He went before us all the way to the fullness of the resurrection and the life. As He let go of every trace of the sense consciousness and entered with His whole being into the divine, so must we "die daily" to the sense mind with all its limitations and errors that the Christ in us may resurrect us into immortality. Unless we follow the way, we cannot reach the goal. "If ye know these things, blessed are ye if ye do them."

The "many mansions" mentioned in John 14:2 are degrees of realization of the truth of Being; degrees of receptivity to spiritual impulses; degrees of responsiveness to the higher realm of thought and feeling, and of unresponsiveness to the lower. The "place" prepared by Jesus is a definite state of realization of Truth into which all may enter who make the same denials and affirmations that He made. Those familiar with man's power to establish for himself and others definite states of consciousness can easily perceive how it could be possible for one with the spiritual power of Jesus to fix a place, or condition, of harmony and peace (heaven) into which all who follow Him in mental discipline might enter. "I go to prepare a place for you. . . . that where I am, *there* ye may be also." This place can be entered here and now, by all who are "renewed in the spirit" of their minds.

Renewal of the mind on a spiritual basis does away with the habit of idealizing death and looking upon it as a gateway to eternal life. It is true that Jesus said, "If ye loved me, ye would have rejoiced, because I go unto the Father," but He said also that God "is not the God of the dead, but of the living." Death is no bar to eternal life, but neither is it an open gateway to that state. Jesus spoke in a natural, matter-of-fact way of what He would do after He should have passed through death and resurrection. He intended still to pray to the Father in behalf of the disciples, and He was convinced that those prayers would

be answered. Pentecost showed that they were. In His last talk with His disciples He made many strong affirmations of oneness with the Father. "I in them and thou in me, that they may be perfected into one." This statement is repeated several times, showing that He wished the disciples to become imbued with the idea of their oneness with God.

QUESTIONS

1. When and how may we partake of the resurrection and the life that Jesus taught?
2. What takes place when man becomes conscious of eternal life?
3. How does experience of spiritual life affect us?
4. Explain the "many mansions" in John 14:2.
5. In what sense is the preparation that Jesus has made for His followers a "place"?

LESSON 4, APRIL 28, 1935.

Unity Subject—*The Law of Well-Being.*

International Subject—*The Holy Scriptures.*—Psalms 19:7-14; II Tim. 3:14-17.

In connection with this lesson one may study also the following: Deut. 6:4-9; Josh. 1:8, 9; II Kings 22:8-20; Neh. 8:1-8; Luke 24:25-32; Acts 17:10-12; Heb. 1:1-4.

7. The law of Jehovah is perfect, restoring the soul:
   The testimony of Jehovah is sure, making wise the simple.
8. The precepts of Jehovah are right, rejoicing the heart:
   The commandment of Jehovah is pure, enlightening the eyes.
9. The fear of Jehovah is clean, enduring for ever:
   The ordinances of Jehovah are true, *and* righteous altogether.
10. More to be desired are they than gold, yea, than much fine gold;
    Sweeter also than honey and the droppings of the honeycomb.

11. Moreover by them is thy servant warned:
In keeping them there is great reward.
12. Who can discern *his* errors?
Clear thou me from hidden *faults.*
13. Keep back thy servant also from presumptuous *sins;*
Let them not have dominion over me:
Then shall I be upright,
And I shall be clear from great transgression.
14. Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer.

14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15. And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16. Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness:

17. That the man of God may be complete, furnished completely unto every good work.

GOLDEN TEXT—

Oh how I love thy law!
It is my meditation all the day.
—Psalms 119:97.

SILENT PRAYER—*I recognize in the law of Jehovah the law of my own well-being, and by observing it I attain perfection.*

The law of Jehovah is universal in scope, and man as the highest expression of the divine idea is not exempt from its operation. As a conscious being he can coöperate with the law and thus achieve the perfect results that follow its observance. The term law expresses, collectively, the whole body of rules comprised in one subject or proceeding from one source. The divine law, or law of Jehovah, is therefore the total system of unvarying truth so far discovered to apply

to the universe and to life, as well as all that is y undiscovered but that will in due course be search out and understood. This discovered law of Jehov is perfect, unchanging, invariable, for it is a symb of the absolute. It restores the soul of man or, strict speaking, man restores his own soul when he satisfi the requirements of the law.

"The testimony of Jehovah is sure, making wi the simple." Testimony as used here means, accor ing to Webster, an "affirmation made to establish prove some fact." The chief affirmation of Jehov is "I AM THAT I AM," which establishes the absolu truth of Being, and makes possible for man his awa ening to divine wisdom. He who makes use of the AM in accordance with the law of his higher self soo recognizes its power to enlighten him.

"The precepts of Jehovah are right, rejoicing tl heart." These may be found in the Scriptures in tl form of commandments, or in the constitution of ma as working rules or directions. Emerson says, "Tl only right is what is after my constitution; the on wrong what is against it." What man finds and prov right for himself he may safely take as a guide future action, and his heart rejoices that so far it sure going and that experimentation is unnecessar

"The commandment of Jehovah is pure, enlighte ing the eyes." Emerson says again, "What I mu do is all that concerns me." What Jehovah command we must do, if not willingly and with clear vision the ultimate consequences, then unwillingly at las in suffering, and with lack of understanding becaus we have willed to act in nonconformity with the lav The first commandment is purity: "With all thy hear and with all thy soul, and with all thy mind." marshals all the forces of man's being under the d vine law with no vestige remaining to be adulterate or diluted by loyalty to any lesser allegiance. "Hi only shalt thou serve." The commandment is pur the requirement pure loyalty, entire concentration o

Truth. The result is enlightenment, for concentration never fails of its object provided it is complete. He that seeks finds.

"The fear of Jehovah is clean, enduring for ever." The Infinite knows no fear in the sense in which that word is known to us. Therefore it is evident that fear here means instinctive remembrance of Jehovah by the heart of man. To instill such an instinct is the object of the commandment found in Deuteronomy 6:4-7, where we read: "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Only fear in the sense of dread or apprehension is as constantly in the mind of the natural man as this. In the spiritual man the thought of God and the love of God are to be as constant and instinctive as fear is in the sense man. The instinct for God is clean, unmixed with whim or passing impulse. The response of man to the attracting power of the Infinite partakes of the nature of the Infinite and endures forever. Man cannot get away from God but must forever follow Him, even though afar off and with lagging steps.

"The ordinances of Jehovah are true, *and* righteous altogether." Ordinances are established rules, and here we have the divine law under a slightly different aspect. No man need hesitate to base his conduct on what is true and right, and to find this standard is worth more to him than much fine gold. What is true and right, if it is faithfully and loyally observed, brings a great reward. When a man keeps the law of his being, he is guided into greater sureness and definiteness of understanding, and warned against what is to his detriment and undoing.

The Psalmist meditates on the possibility of keeping the divine law perfectly. Who can discern his errors and recognize every lapse from the full keeping of the law? Our faults are hidden from us many times by our unconsciousness of them. We take for granted many things that we should accept only upon full and complete proof, thus presuming upon our divine sonship without laying the foundation in filial obedience to our spiritual Father. Sins of presumption are common to the personal man, who must win his freedom from their dominion over him by right thought and speech.

"Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer."

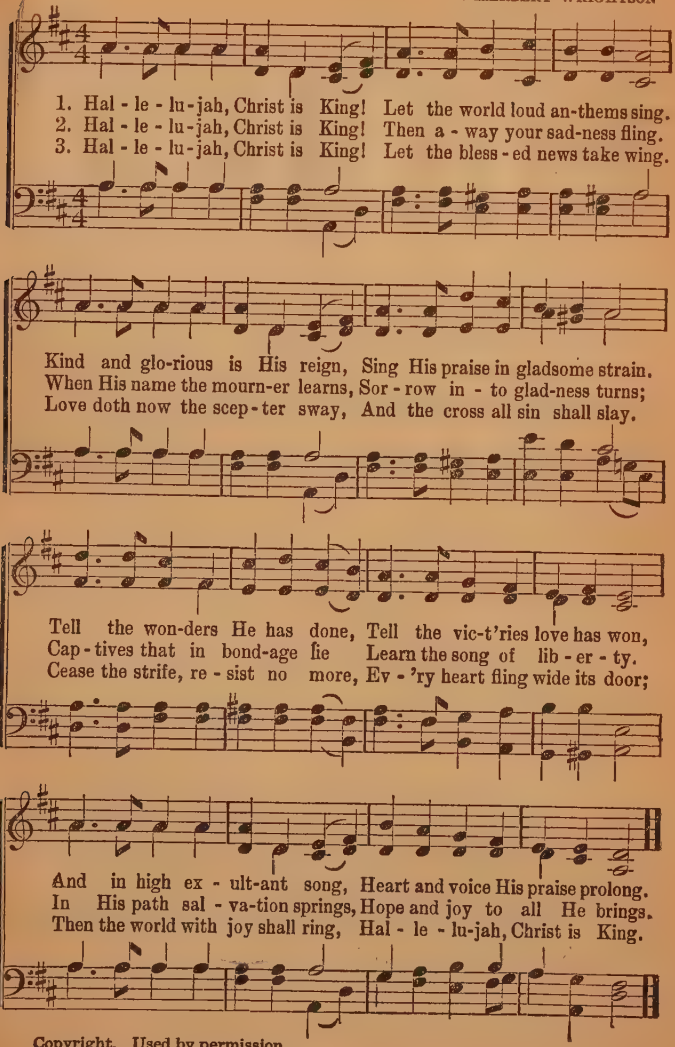
The Holy Scriptures, which are considered in the last part of the lesson text, are thought by many persons to be the printed Bible only. This written word, however, is only a clew to a part of the Scriptures that is more vital than that which appears in print. The Scriptures have both a literal and a spiritual significance. "The letter killeth, but the spirit giveth life." Jesus bore out this idea of spiritual interpretation when He said, "These are they which bear witness of me." The printed Bible is holy, or "whole," to us only when we discern the spirit as well as the letter of it. Understanding of the written Scriptures comes by contact with the state of spiritual consciousness from which they were inspired.

QUESTIONS

1. What is the law of Jehovah?
2. How does divine wisdom become possible to man?
3. Where are the precepts of Jehovah found?
4. Is the "fear of Jehovah" a literal or a symbolic expression? Explain the sense in which it is used.
5. How are our faults hidden from us?
6. What are the Scriptures?

HALLELUJAH! CHRIST IS KING

Music by
DR. HERBERT WRIGHTSON


1. Hal - le - lu - jah, Christ is King! Let the world loud an-thems sing.
2. Hal - le - lu - jah, Christ is King! Then a - way your sad-ness fling.
3. Hal - le - lu - jah, Christ is King! Let the bless - ed news take wing.
Kind and glo-rious is His reign, Sing His praise in gladsome strain.
When His name the mourn-er learns, Sor - row in - to glad-ness turns;
Love doth now the scep - ter sway, And the cross all sin shall slay.
Tell the won-ders He has done, Tell the vic-t'ries love has won,
Cap - tives that in bond-age lie Learn the song of lib - er - ty.
Cease the strife, re - sist no more, Ev - 'ry heart fling wide its door;
And in high ex - ult-ant song, Heart and voice His praise prolong.
In His path sal - va-tion springs, Hope and joy to all He brings.
Then the world with joy shall ring, Hal - le - lu-jah, Christ is King.

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From Our Authors

UNITY READERS are interested in our authors. They always welcome bits of information about the persons who write the articles and poems that make up the magazine. They want to know about the life and experiences of those who give them such splendid messages of Truth; they like to know how UNITY authors use Truth in everyday affairs.

Very often the letters that authors write to accompany their contributions are helpful and uplifting because they show Truth at work in the life of the writers; they bear eloquent testimony to the fact that Truth to the writers is not a theory but something very vital and practical—something not just to be talked about but to be lived.

Here are two letters that accompanied articles—articles that were accepted and appear in this number of UNITY:

Dear Editor:

I am herewith submitting to you another article, "Make Room for God." You may or may not find it helpful enough for use in your magazine, but regardless of that I feel greatly benefited from having written it. I cannot tell you how much I have enjoyed these attempts to set down my Truth experiences. Nearly every day new phases and ideas strike me, and I find myself wanting to write about them.

The personal experience narrated in this article happened not long ago, but already it has repeated itself. Again I got "tied up" while working on a story and broke off to set down some Truth ideas, and the miracle happened all over again. When I went back to work on the story it was as if both the story and my grasp of it had taken on entirely different colors—it had intangibly changed and it was as if I were working with an entirely different mind.

Daily I thank God for having brought me to the teaching of Unity. And I thank Him for opening the way for me to write these articles. Some day I hope to write them in

such a way as more gloriously to pass on to others the help and inspiration that I have received.

God bless you and every department of Unity.

Sincerely your friend,
Dana Gatlin

This letter will give courage and inspiration to many because it really radiates the high consciousness of the writer:

Good morning, Mr. Editor:

I want to thank you for the added comfort that has come to me through the writing of this article—"The Divine Comforter." Every outer possession that I enjoy—my home, my piano, the friendly little car—has come to me through Truth. Every friendship that I have has been enhanced by Truth. The thoughts and things that add to my comfort can every one be credited to the Comforter, who has led me through the shadows of suffering into the light of His life and presence. And these are the least things. The greatest is the inner sense of eternal light, love, tenderness, and understanding that sustains and comforts me as nothing else could ever do. Bless God and bless Unity.

Yours in the Master's service,
Clara Palmer

Morning Worship

By HELEN MARING

The organ sounds its deep-toned reverence.
Among the morning worshipers I stand,
Uplifted by the hymn we sing in praise
Of God who gave us willing heart and hand.
Enriched by worship, all men gain in grace.
We bow our head with quiet heart in prayer,
And in the silence of our heart we seek
Forgiveness, guidance, comfort in God's care.

SILENT UNITY

"Be still, and know that I am God"

The resurrected Christ quickens my whole being with light, joy, and peace.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

Jesus said, "I am the resurrection, and the life," and we are very apt to think that He referred to His coming resurrection after the crucifixion, or maybe that He meant that through Him we should be raised at some great day in the future, when all who had died in faith would be resurrected and restored to their old bodies.

Paul says that we are all dead in trespasses and sins and that Jesus was the "first-fruits of them that are asleep." Physiology teaches that our body is alive to the degree that the cells are alive; that we are carrying around many dead cells. Jesus knew how to quicken with new life the cells of His organism, and He promised that all who follow Him will do likewise.

So both Scripture and science agree that there must be a resurrection of the body from the dead; that is, the dead substance that our mind has organized into cells, tissues, flesh, and blood. The all important task for every one is how to get the mastery of the negative life that is reducing our body to corruption.

Paul says, "This corruptible must put on incorruption, and this mortal must put on immortality." Here is a concise statement of where the resurrection is to take

place. Other writings of Paul's have pointed to a great day in which all the dead should come forth from their graves, but this would involve situations complex and contradictory beyond reconciliation. That we all have lived hundreds, even thousands of times, and left our bodies in many lands is being accepted by logical persons everywhere. If our old bodies are to be resurrected, which of these discarded ones shall we repossess? Chemistry says that our flesh becomes again the dust of the ground, and

"Imperious Caesar, dead and turned to clay,
Might stop a hole to keep the wind away."

Jesus spent whole nights in prayer, according to the Gospels, and it is quite evident that He was resurrecting His body by realizing, as we do in our prayers, that God was His indwelling life. His affirmation for more life was "I am the resurrection, and the life." "I AM" is the spiritual name of Jehovah, the everliving one. When we affirm, "I am," (with our thoughts centered upon Spirit) we quicken the life flow in the body and awaken the sleepy cells. Such affirmations clear up congested areas in the organism and restore the circulation to its normal state, health.

A prominent scientist recently stated that man's body is composed of trillions of cells, every one an electric battery. A bat-

tery emits electrical impulses of various kinds—light, heat, power, energy. By and large our body is undoubtedly the most powerful dynamo in existence for the carrying on of human life. The presiding ego or I AM in each body determines the particular kind of impulse that the cells shall radiate. The field of dynamic energy is limitless. "God is Spirit" and that Spirit is the very essence of the ether in which we live, move, and have our being.

Substance is an etheric essence that responds to every thought concerned with man's temporal needs. Let your mind charge your cells with Spirit life and you will draw to you supply to meet every need.

HEALING THOUGHT

In the name and through the power of Jesus Christ I am resurrected into newness of life. It is not I, but "the Father abiding in me doeth his works."

PROSPERITY THOUGHT

The riches of Thy all-infolding substance fill my world with plenty and to spare.

USE FROM APRIL 20 TO MAY 19

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

I WIRED you for prayers for my father, who had what the doctors called an obstruction of the bowels. They said he could not live more than three hours without an operation. I am happy to tell you that he did not have the operation, and is doing very well. It was a remarkable demonstration of God's healing power. I am inclosing a love offering. God bless you in your wonderful work.—*Mrs. C. O., Chicago, Ill.*

SEVERAL MONTHS AGO I wrote you for prayers to help me overcome a cystic infection. I am indeed happy to tell you that it is entirely cleared up and my physical condition is perfect. My recovery seems like a miracle, for I was too weak and discouraged to make any effort to go on living. Now the days hardly seem long enough for me to accomplish all that I wish to do. I thank you and bless you for your assistance.—*E. D. H., Middlefield, Ohio.*

I WROTE TO YOU several months ago for help. My condition was critical, as both legs were so affected by arthritis that I could hardly walk. Soon after writ-

ing you I suddenly was healed, and have remained several months without pain. I thank you for your help, and I know that the power of God is penetrating every part of my body. I am grateful for my understanding of Truth.—*J. H., San Francisco, Calif.*

SEVERAL WEEKS AGO my wife wrote for prayers for me. I was suffering from a nervous condition due to overwork and despondency. After following your instructions and using the prayer that you sent, I have received a new and lasting lease on life. I am inclosing a love offering with my most profound thanks. —*C. F., Dallas, Tex.*

SEVERAL MONTHS AGO I cabled you to pray for A——, who was seriously ill with diphtheria. Her throat was very bad, and the reports from the hospital were distressing. You received the cable on Sunday, and that night to our great delight there was an improvement in A——'s condition. Since that time she has gained steadily, and her throat is now clear. I sincerely thank God and you, dear friends. I am inclosing a small love offering with our deep appreciation. —*E. E., Glasgow, Scotland.*

SEVERAL WEEKS AGO I wrote to you for prayers for the healing of my eyes. I am indeed grateful for your help. My eyes are much stronger and free from pain and my vision perceptibly clearer. Will you please pray for me this coming month? I am inclosing a love offering, and thank you sincerely for the opportunity to receive the blessing of your prayers.—*E. W. B., East Cleveland, Ohio.*

SEVERAL WEEKS AGO I called you by long distance, as my sister-in-law was having a gallstone attack and was in great pain. Within half an hour after you received my message her condition grew easier, and when the doctor arrived she was free from pain. The doctor said she would probably need to have an operation in a few hours. I called you again the following day to

continue your prayers. When the doctor again examined her, he was amazed and could not understand her remarkable improvement. She is up and feeling splendid, and we are all very grateful to God and to you for your help. God bless you, dear Silent Unity workers, for your prayers.—*S. G., St. Louis, Mo.*

Filled with Plenty

I ASKED YOU TO PRAY that my husband would find work. I am happy to tell you that he has been called to a position through your help, and I truly believe that this work is under God's supervision. What a wonderful thing to happen! We are very grateful.—*Mrs. H. B., Detroit, Mich.*

SOME TIME AGO I wrote to you for prayers for prosperity. At that time I had just fifteen cents for myself and my little boy. Shortly after this I was called to take care of a sick person (I am a practical nurse) at thirty-five dollars a week. I was very thankful. I have been provided for ever since that time. I thank you and bless you all.—*W. W., Linslaw, Oreg.*

I AM HAPPY and thankful to write that "all is well." My husband is at work for the first time in three years. We are both very happy and thankful to God and to our friends in Silent Unity for their loving help.—*H. S., Lady Lake, Fla.*

I WISH TO EXPRESS my gratitude for the benefits my husband and I have received in business since I wrote to you for prayers. Our supply has been constant since you began your help, and my husband has been guided into the right line of business at last. May God bless you all for the wonderful help you give to all who ask.—*C. W. M., Wichita, Kans.*

SINCE RECEIVING your last letter and placing all my affairs in the loving hands of the Father, I have had several wonderful demonstrations of His love and

care. Best of all, I have a good position with a reliable firm, with prospects of plenty of work ahead. I know that all things are working together for my good through the wisdom and power of Spirit. I am very grateful.—*T. P. S., Little Rock, Ark.*

He Shall Have Abundance

I HAVE NOTED a decided improvement in my affairs since I began the prosperity bank drill. This change is not only in financial matters, but my whole life has taken on a different meaning. I am very grateful for your wonderful help.—*Mrs. E. E. C., Sapulpa, Okla.*

I APPRECIATE your prosperity prayers during the time I have used the prosperity bank drill. I have prospered and been able to help others who were not so fortunate. I hope I may be able to make them see the way. Thank God for all my blessings! I am very grateful.—*Mrs. C. F., Albany, N. Y.*

THE PROSPERITY BANK PLAN is indeed a wonderful plan, and the daily drill is a great help. Recently I started saving in the bank and using the bank drill. Yesterday I got a position, and today I had a call from another. I am truly grateful to God for all He is doing for me, and I thank you for your prayers.—*M. N., Los Angeles, Calif.*

I FEEL GREATLY blessed in sending this offering, which I saved in my prosperity bank. God has indeed prospered us through the use of the bank drill. Please send me another bank. I could not do without one. —*E. S., Syracuse, N. Y.*

THE WEEK BEFORE I started my bank drill things looked very dark. Bills were piling up, and I had no money for Christmas gifts without going in debt some more. After starting the bank drill business began to pick up and I also received a dividend. I am very grateful for your help, and I know that God never

fails us when we truly have faith.—*V. N., Terre Haute, Ind.*

Search the Scriptures

I JUST WANT to tell you that I haven't forgotten my obligation to the love that has enabled me to partake of the joy of understanding. With this, the final lesson in *Lessons in Truth,* I am sending you all the richness of a thankful heart, together with a prayer for your continued success in teaching the Christ message of peace, happiness, joy, prosperity, and success, and I am sure that it is already answered. By the time I am ready to send the first lesson in the second textbook, God will have blessed me with a manifestation of His love to give you. I thank you for your kind attention.—*W. P., Chicago, Ill.*

BESIDES THE SPIRITUAL uplift I received from the study and practice of these lessons, I have developed a greater power of concentration and a greater power to envisage the thoughts and ideas that concentration reveal and also a greater power to express those ideas in words. Verily knowledge is power, and I am thankful. I now claim my freedom from the bondage of the flesh, and through the Christ consciousness it is so.—*I. W. M., Jeffers, Mont.*

My Help Cometh from Jehovah

SOME YEARS AGO, after the loss of parents, home, and business, an acquaintance handed me a copy of UNITY magazine, stating that he had received help from the magazine during a difficult period in his life. I took the book rather indifferently, as religion had not been vital enough to help me. But I began reading the testimonials, and wrote to Silent Unity for help. They sent me a statement to use; but my mind was so confused that I could not remember it, so I made several copies. For a month I wrestled with my problem day

and night, but gradually a new consciousness was born and with it a hunger for Truth, a love of God, and a great thankfulness to UNITY magazine. The desire to know Truth became the most compelling thing in my life, and I am a new creature in Christ Jesus.—*M. A. H., Santa Cruz, Calif.*

Free from Cares

I HAVE BEEN HELPED by your wonderful prayers more than I can ever express. I wrote asking you to pray for my husband, who was drinking heavily. He does not touch liquor any more, and our home is a heaven to live in. I thank you again, my dear friends, for your prayers.—*Mrs. J. S., Detroit, Mich.*

MAY GOD BLESS each and every one of you for the freedom and blessings that you have brought into my life. It is such a wonderful thing to be able to leave my life to God!—*Mrs. H. L. R., Mahoningtown, Pa.*

I AM GLAD TO REPORT that through your prayers my husband has quit drinking. He is feeling fine and working every day. I am truly grateful to God and you, dear Silent Unity, who have been such a blessing to me. I thank you again and again for your help. —*M. H., Houston, Tex.*

Come . . . Hearken unto Me

I APPRECIATE your kind letters of guidance and encouragement. Your prayers are helping me to realize the blessings of peace and health. Through your guidance I am growing in understanding, and I thank you again for your gracious service to me. God bless you.—*E. S., Northville, Mich.*

I WROTE TO YOU not long ago for your prayers for guidance. Your help has been encouraging and beautiful, and your prayers have made us realize what

God can do for us if we but trust Him and have faith. We hope that more people will realize the wonderful power of Unity teachings.—*Mrs. J. C. P., Jr., West Palm Beach, Fla.*

Love One Another

DEEP PEACE and harmony have come into my life since I wrote to you. I praise God and Silent Unity each day for this assurance of His hearing and answering our prayers. Thank you for your wonderful letters and for your help.—*Mrs. C. F. W., Atlanta, Ga.*

I AM THANKFUL for many blessings—perfect peace and harmony and happiness in my home. One is rich in such a blessing, and I know that God takes care of His own. May God bless you.—*Mrs. H. R., Mandeville, La.*

UNITY HAS HELPED more than anything to bring harmony and peace into my home. I deeply appreciate your interest and your prayers. Our chickens are doing well and the garden and fruit look wonderful. My heartfelt thanks go out to all the workers at Unity. —*Mrs. G. C. T., Edmonds, Wash.*

He Is My Refuge

MY TITHE IS INCREASING and my salary is also growing. Your literature is like a guiding star, and I don't know what I would do without it. One can find an answer to every problem there. I am grateful for your help. May God bless you all.—*D. S., Chicago, Ill.*

I WOULD LIKE TO ADD a few words to the many testimonials to the power of prayer. Twice during the last year I have had very wonderful demonstrations of God's love. I was ill last winter—could get no relief. I wrote to Unity for help and at once began to improve. Several months later the need for money became acute. I carried my problem to the Lord in prayer, and from a

source entirely unexpected the help came. I am deeply grateful to God and you for your help.—*R. B., Stanton, Calif.*

Unto Us a Child

WE HAVE A FINE healthy son, mother and child are well, and we are very happy. We call him "our Unity baby," and we thank the Giver of all good for our blessings.—*E. D., Philadelphia, Pa.*

SEVERAL WEEKS AGO I wired for your prayers during the birth of my baby, and I cannot adequately thank you for your help. We have a beautiful little girl, and every one says how perfect she is in every way. Bless you all for your help.—*Mrs. A. V. A., Pasadena, Calif.*

DUE TO YOUR PRAYERS, my baby daughter was born safely and harmoniously the last of March. Reading the lessons and the beautiful prayers that you sent me was both inspiring and helpful. Both Baby and I are fine, and I thank you and praise God for His goodness.—*M. F., Memphis, Tenn.*

Father, I Thank Thee

MY HEART IS BRIMMING over with gratitude for the perfect way in which all my plans are unfolding through your help. Words of thanks have been on my lips day and night, and I ask that God bless, guide, and prosper you in your great work of spreading Truth. —*Mrs. H. V. W., Dallas, Tex.*

I DO NOT KNOW how I got along before I knew of the Unity teachings. One way of expressing joy is learning the Truth way of thinking and living. We are in the light, praise God, and we mean to continue that way and gradually come into the realization of the Christ Spirit in us. Praise God again for such work as yours. There is love for all humanity in your hearts. —*M. Y., Asbury Park, N. J.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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I went into a business deal with a man before I investigated his character and reputation. He proved dishonest, and I lost everything that I possessed. I trusted God to protect me, but He did not. My faith is shattered; what am I to do?—*Extract from a letter answered by Silent Unity*

When an exceptionally negative experience comes to a person, he is prone to curse the Deity. This occurs more often than the giving of thanks for such an experience because of the good it may do. For one thing we shall probably be careful in the future to do all the things that we did not do in the last instance. The ability to correct our attitude toward events is a Godlike ability. In your letter you state: "I know now what an utter fool I was to do such a thing without looking up the man's reputation. But I trusted to God's guidance." Did you? Wasn't it God's guidance that made you realize the mistake of not looking up this man's reputation? It is our teaching that all those intuitive realizations of what one should do are the voice of God. You realize that if you had not done this or that, the experience would not have occurred. We teach that the wisdom prompting this knowledge is the Christ within you, your higher self. You believe in your heart that you could have avoided the trouble you went through. This belief is a part of God.

You have painted for us the negative side of the picture. May we paint for you another side? The experience is over. You have new opportunities before you. You can discover what these opportunities are if you will let go of the feeling of chagrin, disappointment,

and anger. In one of our latest books, *Working with God,* a chapter is devoted to "Good 'Bad' News." The story is told of a man who was constantly losing his job. Circumstances over which he seemed to have no control forced him from good positions to poorer ones. At first he was resentful, but he found that his resentment only kept him from working efficiently in his new job. He therefore tried to keep resentment from finding expression through him. By increasing his efficiency through a positive attitude toward life—thus runs the story—opportunities began to open to him, more and more important jobs were offered him whenever he was forced to give up his position.

It may seem to you that as many stories may be related that had sad endings as had endings like this one. It is true that the narrator may stop the story while the subject of it is still showing resentment. Our thought is merely that it might be helpful to show what happened in one case when a man changed his attitude towards so-called "bad" news.

I do not understand what you mean when you tell me to find God within myself. You say so much in your literature about the presence of God within man. Can you give me more light on this point?—*Extract from a letter answered by Silent Unity.*

God is both within and without, for He is the omnipresent Spirit substance underlying and interpenetrating all manifestation. He cannot then be located in any particular place. We can think of Him as omnipresent Mind and realize His mightiness and power, but this does not bring Him near to us. Really to feel His nearness we must contact His presence within our own being, for He is there too, individualized in each one of us as the Christ or higher self.

By "within" we mean within man's consciousness, his field of awareness. Each individual must realize for himself, within his own consciousness, you see, the

presence of God, for there could be no other way. That is why we say to turn "within." Realize that it is within your own consciousness that you become aware of all things, of all that happens in the outer world. Nothing in the manifest world would have any significance for you if you did not become aware of its existence through the power within yourself: your own mind, which registers all sensations of light, sound, matter, and so on. It is through this "withinness," this inwardness, that one must become aware of God's presence and power.

One becomes conscious of this presence by entering into the silence and stillness of one's inmost being, away from all outer, mental striving and seeking. The reasoning mind must be quieted, for it depends wholly upon the five senses for its knowledge, and God must be laid hold of through a higher, finer, intuitive feeling, one that transcends words, thoughts, and even conscious awareness. How will you know you have experienced God's presence? How do you know that you are alive? There is nothing in the world so sure, is there? And yet it is hard to explain in words. Just so it is when you have realized the presence of God within as a vital, tangible reality. You will feel a quickening of Spirit within and an assurance and abiding peace that nothing can disturb. You will not feel a separate power, but your own consciousness will merge into the consciousness of the divine. "I and the Father are one," said Jesus. This God realization, dear friend, is the "pearl of great price." It is the "kingdom of God" that Jesus bids us first seek, after which all things are added. And He Himself, you know, has told us that the kingdom of heaven is within. When you have become one with the Father through such contact, dear friend, you will be as the Psalmist, who said, "I have more understanding than all my teachers; for thy testimonies are my meditation."

THE PURPOSE OF UNITY

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link beween God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

A Student Says, "Thank You"

The following extract from a letter from Mrs. N. S. I., received by the Unity Correspondence School speaks for itself:

"I have just sealed the big envelope containing my last lesson (number 12) in Lessons in Truth. *I want to express to you my gratitude for the help you have given me. The course has really been of untold help.*

"Your letters and comments have been wonderful, and I wish to thank you from the bottom of my heart. I know that I have a broader conception and a greater realization of life than I had before I began, and that surely is much to be thankful for."

The study of *Lessons in Truth* constitutes the first part of the course offered by the Unity Correspondence School. At the conclusion of a lesson the student prepares a paper, giving written answers to the questions that accompany the lesson. The director of the Correspondence School goes over these answers very carefully, grades them, and makes suggestions where they are needed. The student who completes *Lessons in Truth* in this way has a thorough foundation upon which to proceed with his study of Truth.

Upon request a pamphlet will be mailed to you giving full information about the course and its requirements. Direct your card to the Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

Blessings through Unity

"I want to thank you for sending me a year's subscription for *Unity* magazine," writes Mrs. M. W. "I cannot thank you enough for the good I have received. I have been repeating 'God is my help in every need,' and in the last few days this has helped me to get a

new roomer. My father, who is eighty-five, enjoys reading *Unity* also. Again I want to thank you for what you have done for me."

A Truth magazine carries a double blessing; it enriches the life of the recipient and in turn brings joy to the one who sent it forth. If you want to experience the happiness that comes from sharing Truth with others, join the Help-One-A-Month Club and each month send to some friend a subscription for a Unity periodical. To join you have only to indicate your desire on a card addressed to Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

Truth Goes to Camp

The educational adviser of a certain CCC camp has written Silent-70 that a group of his men are interested in metaphysics. The leader himself has long been a Unity student, and he is now organizing a study class at camp. Since the men are not financially able to buy books, he asks permission to rent several copies of *Lessons in Truth* with permission to buy them later. He also requests copies of *Weekly Unity*.

Silent-70 rejoices in the interest shown by these men and has already sent them an assortment of pamphlets and back numbers of our periodicals, also six copies of *Lessons in Truth* and subscriptions for *Weekly Unity*, *Progress*, and *Unity Daily Word*—all free of charge. This is Silent-70's work—to supply Unity literature free of charge wherever it is needed or requested.

Those who have loyally contributed to Silent-70's funds for carrying on this work may also share its joy in thus ministering to the spiritual needs of others.

Appearing This Month in Other Unity Periodicals

A Serial from Real Life

"I did not become a criminal overnight," says a woman whose career in wrongdoing finally brought her to confinement in a State penitentiary. In a true story appearing in *Progress* this woman lays bare the facts of her life, hoping to sound a warning to others. She tells of a childhood dominated by fear, of her struggles to get ahead, her marriage, all of which played a part in the drama that led to her imprisonment. Then she tells of her introduction to Truth and of the transformation it wrought in her life. Her story, entitled "Prisoner of Fear," is reported for *Progress* by a well-known writer, and the facts in the case have been carefully checked. It will be published anonymously and in serial form beginning in the April number of *Progress*.

Grandma's Plan Worked

Many a child suffers the pangs of loneliness when taking up life in a new city and having to enroll in a school where the children are all strangers. Such was Ella May's experience. She felt that the girls were unfriendly, and she was very unhappy. She could not understand why Mother had already made new friends and Buddy also, while she seemed an outsider. Grandma wisely suggested a plan to end her loneliness. How the plan worked and won new friends for Ella May and for another lonely girl is delightfully told by Minola Maddy in *Wee Wisdom* this month. The title is "An Easter Garden for Nada."

"Mind Your Own Business"

This is the title of an article by Gardner Hunting in the April number of *Good Business,* and it is written in Mr. Hunting's usual direct way. Have you some business problem to solve? Are you in doubt about the right way to handle some important matter? Has success so far eluded you? If so, you will find practical help in this article, which points out the first step to take in order to bring about a change in your affairs.

Life Is a Schoolroom

F. B. Whitney, writing in the April issue of *Unity Daily Word,* compares life to a schoolroom with Christ as the teacher. He says that some people seem to regard themselves as visitors in the school of life and feel that they should not be asked to solve certain problems. He points out that with Christ at hand to help and encourage no one need fear any task that may be assigned him. You will learn from this article many helpful things about mastering problems. Mr. Whitney's article is entitled "The Teacher and the Lesson."

God First

The desire to demonstrate health, prosperity, or any other blessing is not only natural but right. Indeed, God wills that we shall have His good gifts in abundance. And yet there is more to the study and practice of Truth than making demonstrations, and this is the idea that is stressed in a comprehensive article by Dana Gatlin, appearing in an April issue of *Weekly Unity.* Its title is "Nothing but Good," and you will find it helpful in many ways.

UNITY ANNUAL CONFERENCE MEMBERS

Accredited Unity Leaders

The members of the Unity Annual Conference are recognized Unity leaders and teachers who have voluntarily banded together for the purpose of upholding a true and consistent standard in conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School of Christianity. These centers are open daily for teaching, healing, devotional services, and the sale of Unity literature.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Glendale—Johnson, Geraldine, Unity, 119 S Kenwood

Hollywood—Rae, R., Unity, 1030 N Western

Ione—Merriweather, Hazel, Unity Cen, Main and Preston

Long Beach—Newman, Louise, Unity Soc, 432 Locust

Los Angeles—Luke, Emma, Unity Temple, 2120 S Union

Oakland—Andrews, Letitia, Unity Cen, Ebell Club bldg

Pasadena—Stack, Lily, Unity Cen, 11 N Oak Knoll

Richmond—Tiller, Beulah, Unity, 146 2d

Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

San Francisco—Hulbert, Robert, Unity Temple, 126 Post

Santa Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield

Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

Stockton—Batson, H., Unity, 822 N Center

Van Nuys—Hider, M., Unity, 14550 Victory

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, 217 DeGraff bldg

Denver—Burkle, Ethel, Temple of Prac Chr, 1437 Glenarm

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, Arlington hotel

FLORIDA

Jacksonville—Miscally, Henrietta, Unity Cen, 725 Hogan

Lakeland—Hennessy, Loretta, Unity Cen, 321 S Mass.

Miami—Stoiber, May, Unity, 128 S E 3d

Orlando—Moore, Ocoa, Unity, 409 S Orange

St. Petersburg—Young, Dr. J. W., Unity Church, 646 5th ave S

Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

IOWA

Cedar Rapids—Richardson, Goldie, Unity Cen, 728 4th ave E

Des Moines—Stitt, Betty, Unity Cen, 42d and Rollins

Sioux City—McClaughry, Elizabeth, Unity Cen, Martin hotel

ILLINOIS

Chicago—Hoschouer, W. and Anna, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State

Decatur—Daughtry, Mabel, Unity Cen, Woman's Club

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

KANSAS

Kansas City—Myles, Mary, Unity Cen, Grund hotel

Topeka—Pfouts, Harriet, Unity Cen, Jayhawk hotel

Wichita—Schopf, Mabel, Unity Cen, 20th Century bldg.

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Northern Bank bldg

Louisville—West, Georgiana, Unity, 1322 4th

MASSACHUSETTS

Boston—Hall, Dr. Arthur, Unity Cen, 25 Huntington

MICHIGAN

Detroit—Gregg, Irwin, Unity Assoc, Maccabee bldg

Grand Rapids—Bailey, Ida, Unity Cen, 61 Sheldon

Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton

Lansing—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest, Unity Soc, 913 Tracy

St. Joseph—Morgan, Rex, Unity Cen, Empire Trust bldg

St. Louis—Eilers, Hilda, S S Unity Cen, 3611 Bates; Carr, Elsie, Unity Soc, 401 De Balivere

MONTANA

Billings—Wessel, Mary, Unity Cen, Northern hotel

Bozeman—Wessel, Mary, Unity, 301 S Black

Butte—Wessel, Mary, Unity Cen, Y M C A

Great Falls—Huhn, Vivian, Unity Cl, 17 Dunn blk

Livingston—Wessel, Mary, Unity, Elks' Hall

NEBRASKA

Omaha—Brass, Lillian, Unity, Electric bldg

NEW JERSEY

Newark—Berry, Edith, Unity, Berwick hotel

Plainfield—Gresham, Alice, Unity Cen, Babcock bldg

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Soc, 3 Albee square

Buffalo—Brown, America, Unity Cen, 1372 Hertel

Jamestown—Richards, Ella, Unity Cen, Y W C A bldg
New York—Lynch, Richard, Unity Soc, 33 W 39th
Rochester—Meyer, L. E., Unity, 633 East Ave
Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University

OHIO

Akron—Maloney, Jessie, Unity, 34 High
Cincinnati—Andrews, Frederick, Unity Cen, 26 E 6th; Smith, Effie, East Hill Cen, 3041 Madison, Oakley Station
Cleveland—January, Viva, Unity, Carter hotel
Columbus—January, Garnett, Unity Cen, 80 W Starr
Dayton—Crouch, Ethel, Unity Cen, Fine Arts bldg
Hamilton—Tahse, Louise, Unity, 117 Ross

OREGON

Portland—Lance, Marion, Unity Cen, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, Earl, Unity Cen, Century bldg

TENNESSEE

Memphis—Chester, Elizabeth, Unity Cen, 1352 Madison
Nashville—Turner, Mary, Unity Cen, 2000 W End

TEXAS

Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg; Truesdell, Nell, Unity, Athletic Club bldg
Fort Worth—Price, Harriet, Unity Cen, Worth bldg
Houston—Forbes, Bertha, Milam bldg

WASHINGTON

Seattle—Rigby, Paul, Unity Cen, White-Henry-Stuart bldg
Yakima—Scott, Christopher, Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 3112 W Highland

CANADA

Edmonton—Popple, Anne, Unity Cen, Empire blk
Winnipeg—Bowyer, Edna, Unity, Donalda blk

ENGLAND

Liverpool—Burrows, Harold, Unity Cen, 125 Mt Pleasant
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

HAWAII

Honolulu—Kearns, Harriet, Unity Cen, 2133 McKinley

SCOTLAND

Edinburgh—Hume, Margaret, Unity Cen, 30 York place

HONORARY MEMBERS OF THE UNITY ANNUAL CONFERENCE:

Fillmore, Charles, President Unity School of Christianity
Gable, Francis, Teacher Unity Training School
Handly, Marie, Director Unity Field Department
Ingraham, E. V., Teacher Unity Training School
Jeffery, H. B., Teacher Unity Training School

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Unity Cen, 311 W Monroe
Tucson—Divine Truth Inst, 648 N 7th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Cl, 16 W Alhambra; Unity Cen, 19 W Main
Bakersfield—Unity, Woman's Club bldg
Berkeley—Unity Cl, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Eagle Rock—Unity Cen, 2122½ Colorado
Fresno—Unity Cen, 105 N Van Ness
Hollywood—Truth Center, 6633 Sunset
Inglewood—Unity Tr Min, 426 E Queen
Los Angeles—Unity Assb, 233 S Broadway; Unity Cl, 1532 Wilshire blvd; Christian Unity, 148 N Gramercy; Westlake Unity Fellowship, 2612 W 7th; Unity Cen, 815 S Hill; Church of Divine Healing, 1684 W Adams; School of Triunity, 839 So Grand; Anna McMillan, 4118 Central (col); Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill
Napa—Mrs Ralph Wilson, 938 Seminary
Oakland—Unity Cl, 5365 Bond; J E Harding, 878 Wood (col); H C Capwell & Co; Truth Cen, 3006 Fruitvale
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Unity, Women's Club House
Riverside—Unity Cen, 3585 Main
San Diego—Unity Soc, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall; May Wiggin, 177 Post
San Jose—Christian Assembly, 72 N 5th
Santa Ana—Unity Soc, Commercial bldg
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Monica—Universal Truth Lib, 1337 Ocean
Santa Rosa—Unity Cen, Masonic temple
Whittier—Unity Soc, 410 S Greenleaf
Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Reading Rm, 926 Main
New Haven—Unity Cl, Duncan hotel
Stamford—Unity Soc, 74 Park

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cl, (col) 745 Marion; Church of Divine Science, Peninsula club
Jacksonville—Unity Cen (col), 804 Pippin

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Unity Study Cl, 517 N 10th; Truth Cen, Fidelity bldg

ILLINOIS

Bloomington—Unity Cen, 526½ N Main
Chicago—Unity Study Cl, (col) 5105 Michigan; South Side Cl, (col) 4307 S Mich; Divine Science College, Straus bldg; Unity Home of Truth, 116 S Michigan
Galesburg—Unity Cen, Peoples Bank bldg
Moline—Unity Cl, LeClaire hotel
Peoria—Unity Cl, 503 E Maywood
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Delaware

IOWA

Davenport—Unity Cen, Whitaker bldg
Waterloo—Unity Cen, Lafayette bldg

KENTUCKY

Louisville—Broad Way Unity Cen, Breslin bldg; Downtown Cen, Kentucky hotel

LOUISIANA

New Orleans—Unity Soc, 604 Canal; Unity, Jung hotel

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 1524 East
St Paul—Unity Cen, New York bldg

MISSOURI

Kansas City—Unity Rdg Rm, Waldheim bldg
St Louis—1st Unity Soc, Kings Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Montclair—Unity Cl, 14 S Park
Newark—Truth Cen, 97 S 10th

NEW MEXICO

Albuquerque—Unity Rdg Rm, 306 E Central
Raton—Unity Soc, 321 N 4th

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
Jamaica—Unity, 8825 164th
New York City—Center of Truth, Hotel Roosevelt; Unity Cl, (col) 2 W 130; Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, Salmon Tower bldg
Rochester—Unity Cen, Seneca hotel
Syracuse—New Thought, 155 E Onondaga

OHIO

Alliance—Unity Cl, 238 Main
Canton—Unity Soc, 428 Market N
Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Little Book Shelf, 1575 E 115th
Middletown—Unity Temple, 1014 1st
Warren—Unity Cen, 2d Natl Bank bldg

OKLAHOMA

Oklahoma City—Truth Reading Room, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial

OREGON

Portland—Meta Lib, 405 Yamhill; A Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Germantown—Unity Cl, 231 E Price
Philadelphia—Chapel of Truth, 117 S Bro
Wilkes-Barre—Unity Cl, Miners' Bank bl

RHODE ISLAND

Providence—Occult Book Cen, 42 Wes minister

TENNESSEE

Nashville—Lily Conde Smith, Tulane hot

TEXAS

Amarillo—Unity Study Cl, 1500 Taylor
El Paso—Unity Temple, 305 E Franklin
San Antonio—Unity Soc, Maverick bldg

UTAH

Ogden—Unity Cl, 2838 Wash

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Cen, Hotel Winthrop

WISCONSIN

Beloit—Study Cl, 626 Pleasant

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary—Unity Cen, 221A 8th ave W
Montreal—Unity Cen, Mt Royal hotel
Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants—E Quinion, 20 Gordon
Cheshire—Unity Cen, Glendor Mt rd, Upton B'head; Annie Fairbank, 47 St Nicholas rd, Wallasy Village
Leicester—Emma Danson, 94 Upper Kent st
London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3; Truth Cen, Courtfield Gardens, Earl's Court
Manchester—Unity Cen, Greg's Bldg 1, Booth Square

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Istituto di Cultura Psichica, via Antonio Bosio, 15

SCOTLAND

Edinburgh—Practical Christianity Cen, 16 Royal Terrace

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

New Gift Booklet

Our readers will be glad to know that we are now getting out a new greeting booklet, which will be ready in time for Easter. It is *Where I Am King,* and the author is Dana Gatlin, with whose articles you are well acquainted.

This new booklet brings out the fact that any one can have peace, order, and beauty in his life, and it tells exactly how this can be attained. Send some friend this booklet at Easter and let it renew his hope and determination.

Greeting booklets with which you are already familiar are *The Song of Life, Where Blessings Begin,* and *Holy Bread.* These three and the new one all have attractive covers, and each is priced at 10 cents; $1 for twenty copies. Mailing envelopes included free.

Book for a Beginner

One of our good friends gives her opinion of Gardner Hunting's new book, *Working with God*: "Having been a metaphysical student for years, I can heartily recommend the book *Working with God.* It carries an open message, and it is simple and easily read, especially by a beginner."

We may add that Mr. Hunting's book is also characterized by earnestness and sincerity, arousing in the reader the desire to put Truth to work in his own life and everyday affairs.

A Reminder

We have only a few *Unity Daily Word* holders left, so if you want one, do not put off ordering it. These holders sold formerly at $1 each, but we are closing them out at 50 cents apiece. They are made of black keratol, and bear the Unity emblem and the name of the magazine, both of which are stamped in gold.

Unity Begins New Series

May will be a banner month for *Unity* readers on account of a new series of eight articles by Genevieve Courtney Maurer to begin in this issue. Mrs. Maurer is the author of *The Christ Way of Living,* one of our best-liked books in recent years.

The title of the new series will be "Our Inexhaustible Supply," and it suggests a subject that carries a wide appeal. In the first article, "What Is Our Substance of Life?" the author states that humanity is now striving as never before to understand why there can be scarcity in the midst of abundance and famine side by side with feasting. She gives what she believes to be the only solution for the problem of world supply. Some of the other chapter titles are "We Cannot Hoard Substance," "The Miraculous Provision," and "My Cup Runneth Over."

The May number, carrying the first article of this series, would be a good one with which to start a *Unity* subscription for a friend.

A Book Rich in Truth

"I cannot tell you how very much the beautiful *Bible Dictionary* means to me. It contains a wealth of Truth that will supply me with food for thought for many years to come." —*Mrs. B. M. P.*

With the help of the *Metaphysical Bible Dictionary* you can trace the name of any Biblical person or place, learn its background, its metaphysical meaning, and its location in the Bible. This book will make clearer and more interesting your study of the Bible.

Help for New Students

A beginner in Truth is sometimes discouraged because he does not get immediate results. In his little booklet *Directions for Beginners* Charles Fillmore explains why results are sometimes slow, and he tells the reader how to make sure of attaining the end he seeks. Mr. Fillmore gives in this booklet a week's course in thought training of great benefit to new as well as to advanced students of Truth.

Health Is Contagious

In the past people have thought about the contagion of disease alone, but there are other things that are "catching" too, and one of them is health. Begin today to be health-minded and watch the effect it will have on you and on your friends. "Health Symptoms," a chapter in *Open Doors* by F. B. Whitney, will give you some interesting thoughts on how to cultivate a consciousness of abundant health.

A Diet for Strength

"The history of nations, as well as the records of athletic contests, testifies that the vegetarian diet is capable of developing the highest degree of strength and endurance," says *The Science of Food and Cookery*. This book brings you more than one thousand recipes for vegetarian cookery, together with menus for healthful, palatable meals, and eighty-two pages of scientific information about food. This valuable book is attractively and durably bound in washable dark-green cloth.

A New Meaning

Do you shrink from praying, "Thy will be done," thinking that you thereby invite God to take from you all that gives joy? The fallacy of this belief is explained in *Finding the Christ*, a booklet by H. Emilie Cady. Her interpretation of this prayer gives it a new and glorious appeal, and you will be glad and eager day by day to let God have His way with you.

Author to Teach

Imelda Octavia Shanklin, for a number of years editor in chief of Unity publications and lecturer for Unity, will join the faculty of the Unity Training School this year for the first time. Miss Shanklin's time will permit her to be here only during the first term, June 3 to June 28.

You are doubtless acquainted with Miss Shanklin through her books *Selected Studies* and *What Are You?* To be a student in a class conducted by Miss Shanklin is a rare opportunity, one of which we feel sure you will want to take advantage.

Reduction in Price

We now have only three 35-cent booklets on our list, so we have decided to cut the price to 25 cents each. They are *Out from the Heart* and *Through the Gate of Good,* by James Allen; and *Beginning Again,* by F. B. Whitney.

Out from the Heart is for those who are striving to attain perfection. It points the way to a beautiful, blessed, and well-ordered life.

Through the Gate of Good is a book on the teachings of Jesus the Christ regarding daily living.

Beginning Again encourages the reader to let go of the past and concentrate on making the present a joyous, worth-while existence.

He Chose the Color

Charles Fillmore has always liked purple because of its association with noble and kingly things. For this reason he chose purple as the color to be used on the jacket of the revised edition of his *Talks on Truth.*

Time has proved *Talks on Truth* to be all that the new jacket stands for. It is a book that will point your way into the presence of the "King of kings." It is valuable as a textbook, having fourteen chapters, each with numbered paragraphs and question helps. "Reform Your God Thought," "The Ministry of the Word," "The Church of Christ," and "Attaining Eternal Life" are some of the subjects presented.

A Circulating *Wee Wisdom*

We know that children often share their *Wee Wisdom* copies with other children, but here is a case where one copy makes a circuit of six homes each month. Mrs. C. E. H. writes:

"My little daughter has been getting *Wee Wisdom* since last fall, and she surely enjoys it, and so do all her little playmates. Each copy goes into six homes, and there are a number of children in each home. So I am glad *Wee Wisdom* is well made, else it would not hold up under so much handling."

We are grateful for this letter and for these children's interest in *Wee Wisdom.* There are children in your town who would also enjoy *Wee Wisdom* and be benefited by it. To send them a subscription would be a real service to them.

Unity Books and Booklets

For Beginners	Caroline Napier ..... *English or German*	$ .50
	Directions for Beginners	.25
	Directions for Beginners ..... *Spanish*, $.10; *German*	.25
	Lessons in Truth ..... flexible $2; cloth	1.00
	Lessons in Truth ..... *French, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... *Italian, French, German*	.75
	Unity Statement of Faith	.10
	*Working with God ..... flexible $2; cloth	1.00
On Healing	Christian Healing ..... flexible $2; cloth	1.00
	Christian Healing ..... *French*, $.75; *German*	1.00
	Divine Remedies	.50
On the Silence	Methods of Meditation	.25
	The Silence	.50
Pertaining to the Home	Meatless Meals ..... cloth	1.00
	Science of Food and Cookery, The ..... cloth	2.50
	Truth in the Home	.50
Inspirational	Adventures in Prosperity ..... cloth	1.00
	All Things Made New ..... cloth	1.00
	Beginning Again	.25
	Christ Way of Living, The ..... *German* $.75; *English*	.50
	Creed of the Dauntless ..... flexible	2.00
	Faith That Removes Mountains ..... *German*	.25
	Finding the Christ	.25
	Finding the Christ ..... *German, Spanish, Swedish*	.25
	Open Doors ..... flexible $2; cloth	1.00
	Remember ..... cloth	1.00
	Sunlit Way, The ..... *German or English*, cloth	1.00
	*Truth Ideas of an M. D. ..... flexible $2; cloth	1.00
	What Are You? ..... *German or English*, cloth	1.00
Devotional	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	*Contemplation of Christ, The	.50
	Metaphysical Bible Dictionary	10.00
	Truth in Song	.50
	Unity Song Selections ..... cloth	1.00
	When Ye Pray	.50
For Advanced Study	Inner Vision	.50
	Selected Studies	.50
	*Talks on Truth ..... flexible $2; cloth	1.00
	Twelve Powers of Man, The ..... flexible $2; cloth	1.00
Greeting Booklets	Holy Bread	.10
	Song of Life, The	.10
	Where Blessings Begin	.10
	*Where I Am King	.10
	(20 copies for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmy Came Through	.50
	Little Susie Sleep Ears	.29
	White Stockings and Other Tales	.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

"Ceasing to give, we cease to have;
Such is the law of love."

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

I want the law of love to be active and constant in my life. I desire to bless others as I want to be blessed myself. I am asking you therefore to send *Unity* magazine with its healing message for one year to each of the three friends named below.

Please start these subscriptions at once and send me a Prosperity Bank in which I agree to save $3 to pay for them. Please ask Silent Unity to pray with me for an increase in prosperity. I will use the Bank seven weeks, and I will coöperate with Silent Unity through my faithful use of the Bank drill.

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

My name .....

Street .....

City ..... State .....

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Do you know that the folks at Unity School read *Unity Daily Word* the first thing each morning? The gong sounds at 8 o'clock. From then till 8:05 there is a silence period in which the day's lesson in *Unity Daily Word* is read. Also there are other people all over the world who start their day with the use of this little handbook of inspiration. If you are not following this custom of beginning the day with a meditation from *Unity Daily Word*, we believe you will derive much good from uniting with other Truth students who do this. "Tuning in" to their good thoughts will bring you a blessing, and your good thoughts will in turn bless them and Unity School.

The April 27 issue of *Weekly Unity* will commemorate the twenty-sixth birthday of this periodical. To make it an issue that readers will remember, we are doubling its size—sixteen pages instead of eight. "Nothing but Good," by Dana Gatlin, a popular Truth writer, will be one of the delightful things in this number. Indeed Lowell Fillmore and the associate editor, Jane Palmer, are working to make this issue of *Weekly Unity* the best that has yet come off the press. If you have been wanting to take *Weekly Unity* but have put off sending for it, now is a good time to begin your subscription.

The price of *Unity Daily Word* and *Weekly Unity*, like that of the other Unity periodicals, is $1 each for a year's subscription.

All Things Possible

by Irene Stanley

I can be well, because the springs of health
Are inexhaustible. I can have wealth,

Because I shall seek Truth's unminted gold
Before all else. I can be fearless, bold

To claim my highest heritage today.
I can have light, for I shall humbly pray.

I can lift up my thoughts and be imbued
With lasting peace and power and gratitude.

I can be beautiful, for loveliness
Becomes the poor in spirit's very dress!

I can be kind and pure of heart and free,
I can be joyful with His joy in me,

I can go forth in faith that shall not dim,
Because all things are possible with Him!